

Vol. 9, No. 37

April 10, 1982

60¢

Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

BIPAD: 65498

dateline washington dc:

gays "u.s. out of el salvador"

GCN News



boston: fair housing

GayCommunityNews

—Vol. 9, No. 37—

—(617) 426-4469—

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—April 10, 1982—



Bob Nelson

Gays Most Prominent Group At Washington Demo Against El Salvador Policy

By David France

WASHINGTON — As many as 50,000 people crowded Washington streets on Saturday, March 27 to voice opposition to continued U.S. support for the Duarte regime in El Salvador, marking the second such anti-war demonstration in which lesbians and gay men were both visible in the streets and active in the event's planning.

Called and coordinated by the Committee in Solidarity with the People of El Salvador (CISPES) and others in the ad hoc March 27 Coalition, Saturday's action builds on the history of last year's May 3 demonstration in its inclusion of a broad range of domestic concerns joined in opposition to war preparations.

In two separate contingents within the ranks of the march, hundreds of gay men and lesbians carried banners and shouted chants announcing their presence while denouncing Washington's maneuvering in Central America and at home. Together with contingents of labor, women, "third world" people, veterans, students and the physically challenged, the increasing oppression of lesbians and gay men was linked to Reaganite programs of domestic budget cuts and the related military build-up in opposition to autonomous people's movements abroad.

"Our participation [as out lesbian and gay people] in the anti-war/civil rights movement over time has shown to people our commitment," said Trudy Rudnick of the Lesbian/Gay Focus of the People's Anti-War Mobilization (PAM), a member group of the

March 27 Coalition and of the coalition which coordinated the May 3 demonstration. "And the national move against Reagan is really going to crystallize the connections between the lesbian/gay movement and the other struggles of oppressed people."

At a pre-march rally in Washington's Malcolm X Park, while buses were arriving and contingents forming, speakers from many of the member organizations of the March 27 Coalition addressed the issues of the demonstration. On behalf of lesbians and gay men, Gwendolyn Rogers of PAM condemned U.S. interventionist policies in Central America, Africa and the Far East. As an out, third world lesbian, she linked that same intervention to the Family Protection Act, concluding that "We've all had enough! And we're ready to fight back!"

According to march coordinator Hally Wanmaker of CISPES, the largest contingents in both last week's action and the May 3 march were those of lesbians and gay men. "The [March 27] Coalition decided it was important to link the oppression of different sectors of society and the anti-war movement. . . . And we decided on calling contingents because we think it's powerful for people to march with the people they feel the most solidarity with."

Official policy on contingent space was not made public until the night before the trip to Washington, according to Wanmaker, and was announced to most of the relevant groups and organizations by telephone. But because there were no specific lesbian and gay

groups in the March 27 Coalition, that contingent was announced only by a sign stuck in the ground among the tens of thousands at the rally. Two district contingents formed as a result, separated by more than a half mile of demonstrators in the roundabout march through Washington's poorest, predominantly third world

*continued on page 8**Critics Say It's Ineffectual*

Boston Adopts Fair Housing Law

By Larry Goldsmith

BOSTON — Under pressure from the U.S. Department of Housing and Urban Development (HUD), the Boston City Council passed a fair housing ordinance on March 24 which addresses discrimination on the basis of a number of factors including sexual preference. Local activists have complained, however, that the measure is vaguely worded and contains no procedures for enforcement.

The new addition to the City of Boston Code calls for the formation of a five-member Fair Housing Commission to ensure equal access to housing for all Boston residents. All five fair housing commissioners will be appointed by the mayor. Of the five, one commissioner must be a tenant eligible on the basis of income for assisted housing, one must be a person in the real estate business, one must be an administrator of a

non-profit community housing organization and one must have "demonstrated governmental experience in civil rights."

The new commission will have the power to "receive and investigate complaints" of discriminatory housing practices in the city of Boston, to subpoena witnesses and evidence related to its investigations, and to submit reports of its findings to the mayor, the city council and the Massachusetts Commission Against Discrimination (MCAD). A home rule petition accompanying the measure would grant the commission additional power to levy a \$10,000 fine. That petition must be approved by the state legislature and signed by Gov. Edward King.

A number of local housing activists have expressed concern with the enforcement provisions of the

continued on page 6

Robin Greeley

Pangs of Conscience: Personal View of the March

By Bob Nelson

WASHINGTON — Something struck me about the neighborhood around Lafayette Park as the March Against U.S. Involvement in El Salvador arrived for the afternoon rally. I'd been here before, and not so very long ago, either. I noticed the lettering on one of the adjacent Roman Revival buildings so popular in Washington, the United States Chamber of Commerce. Sure enough, I'd been here only last Tuesday to interview the president of that august institution in my weekday job as a "straight" journalist.

I hadn't paid much attention then to the park. I'd been caught up in the frenzy of getting down on tape the comments of one of America's most influential business lobbyists and one who firmly supports President Reagan's policies. He had defended Reagan's racist arms build up and anti-human cutbacks with more aplomb and polish than even Walter Cronkite could have wanted. And I was there to record his pro-business diatribe. Too much regulation! Too many taxes! Supply side will work!

Saturday, the park was our arena, a small space fenced in by police on horseback to prevent any charges on the White House — or in my lover

Joe's term, "the White People's House." Jeffer-son Airplane said it in what seems like another time and culture: "Sign me up as a diplomat, my only office is the park." We were lobbyists, after a fashion, too. We didn't pull the levers of power with all the assurance of a president of the United States Chamber of Commerce. But Joe says he did notice a hand moving aside a curtain on the lower floor of the White House and news reports mentioned that Reagan was at home that day and, if Nixon's tapes reveal one thing, it's that the biggest movers and shakers in government *did* pay attention to the thousands turning out to demonstrate against American involvement in Vietnam. Perhaps it was more Nixon's megalomania and paranoia than any rational estimate of the power of those thousands, but the end result was achieved: we got out of Vietnam. I remember the marches in Washington for Nixon's second inauguration, that crowning ceremony of monarchical power. We possessed the Mall, the center of Washington, then, not just Lafayette Park. But maybe we'd better be preparing to launch demonstrations of that scale again if Reagan persists in his shortsighted policies.

continued on page 6

News Notes

quote of the week

“Because femlnism is self-defining and very broad, it is possible to affirm and obstruct Its tenets in the same statement. Some of the definitions of feminism floating around the peace movement these days sound like little more than a call to validate Victorian cultural femininity. ‘Women are peacemakers, men are warriors. We’ve got to organize to save society. Feminism is about love and nurturance. As mothers we know about that.’ This is biological determinlsm. “Appeals to women primarily as mothers or nurturers are based on the idea that these are, or should be, our primary functions In life. Because of the damage done by sexism, such messages limit mothers’ self-images, hurt women who aren’t mothers and reinforce the oppression of lesbians, whose sexual actlvity is not procreative. Everyone is responsible for future generations. Reinforcing the myth that biology ls destiny enhances the New Right program of sexual repression and militarism. It is no coincidence that Reagan’s military escalation is accompanied by social budget cuts, an assault on abortion rights and, reactionary legislation like the so-called ‘Family Protection Act.’ ”

— Donna Warnock in “Feminism and Militarism: Can the Peace Movement Reach Out?” in *Win* magazine for April 15, 1982.

same old story

SAN JOSE, CA — Vice squad bureaucracy, campaign politics and the desire to close down an erotic bookstore appear to be the factors behind the arrests and harsh sentencing of over 300 gay men on sex charges in San Jose in the past few months.

According to *Bay Area Reporter*, the Santa Clara County Coalition for Human Rights says the police entrap gay men at the Circus Bookstore by entering movie booths in which gay films are showing despite the “In Use” lights on the doors. The police invite the men to join them in their vans for sex, then arrest them.

Expecting small fines, all of the men have pleaded guilty, only to be sentenced to up to 15 days in jail and fines of up to \$500.

Members of the gay community suspect that the district attorney’s office and the police are trying to increase their solicitation arrest figures in order to justify their budgets and the existence of the vice squad. In addition, Councilman Tom McEnery, a leading contender in the coming mayoral election, is in the forefront in pressuring police to clean up the city. He is expected to lose much of the electoral support he has received in the past from the lesbian and gay community.

Members of the Coalition point out that police make no attempt to arrest heterosexuals soliciting sex in singles bars. They also point out that police have claimed they did not have enough officers to patrol an area of the city in which two elderly women were recently raped.

peaceful matriarchy

TIBASOSA, Colombia — Complete political control by women of this small town in the hills of Boyaca State ended recently with the resignation of the town’s mayor.

Described in *El Espectador* of Bogota as “the longest-lived, most peaceful, and most profitable matriarchy in Colombia,” the town earned a reputation for solving problems without violence during the years of rule by women. In addition, it set an example of cleanliness and developed a calm llifestyle to match the town’s limited resources. It acquired a new municipal building that ls the envy of other Colombian towns.

Writing in *El Espectador* on the mayor’s resignation, Jose Salgar commented, “I hope *machismo* does not destroy these accomplishments.”

events

The Women’s Committee of the Massachusetts Chapter of the National Lawyers Guild will sponsor a presentation on the **Family Protection Act** and the **Human Life Amendment** on Tuesday, April 20 at 7:30 p.m. at Northeastern University Law School, Room 315, 400 Huntington Ave., Boston. For more information, call (617) 542-5415. . . . The Center for Feminist Therapy of Los Angeles has planned a conference entitled **Women: The Leading Edge of the New Age** for next April 24 and 25. The conference will include over 50 workshops on different systems, healers, topics, styles and ramifications of spirituality and healing. The registration fee for the weekend event is \$55 if received before April 16 or \$65 thereafter. For more information write Conference, 12581 Venice Blvd., Suite 206, Los Angeles, CA 90066 or call (213) 660-3579. . . . The **Third Annual Conference on Law and the Fight for Lesbian and Gay Rights** will be held from May 14 to 16 at UCLA, Los Angeles, California. For more information write UCLA/GALA, 500 Kerckhoff Hall, 308 Westwood Plaza, Los Angeles, CA 90024 or call (213) 825-8053.

cork ban

CORK, Ireland — Customs officials here have seized copies of one issue of London’s *Gay News* (GN) and have banned other issues from entering the country pending a decislon on whether the paper should be banned for good.

The copies of GN which officials seized were being sent to the Cork branch of the Irish Gay Rights Movement (IGRM). IGRM member Steve Quillian is quoted In GN as saying, “They [customs officials] refuse to discuss why the paper was impounded. We’ve been having it sent for the last few months without any bother.”

According to customs officials, three issues of GN must now be submitted to the Censorship of Publications Board for review. “It’s very likely the question is one of indecency,” one official said. “If the Board finds the publication itself indecent, they’ll prohibit it for six months and then review that decision. If it goes against *Gay News* then I’m afraid It’s banned completely.”

A lawsuit successfully challenged a similar seizure of GN in 1977.

unfriendly cops

WASHINGTON — Federal charges are expected to result from a recent raid by District of Columbia and Arlington, Va., police on a male modeling agency that police claim was a front for a million-dollar prostitution ring.

According to the *Washington Post*, police confiscated several boxes of business records after searching Friendly Models, including names, addresses and telephone numbers of between 500 and 1,000 clients in the Washington area.

No arrestswere made in the raid but police said the confiscated evidence will be presented to a federal grand jury for investigation. Interstate transport for the purpose of prostitution is a federal offense.

Earlier this year, two men said to be working for Friendly Models were convicted of prostitution after they agreed to give blow jobs to Arlington police officers who had contacted them through ads in local publications regularly monitored by the police.

The agency employed approximately 30 models. The names of the 500 to 1,000 clients will presumably remain in the hands of the police.

highly segregated

SAN FRANCISCO — A recent survey indicates that San Francisco gay bars “are highly segregated in terms of employment and patronage.”

According to the *Bay Area Reporter* (BAR), the survey, which was conducted in 99 gay male bars by Black and White Men Together (BWMT), showed that 78 percent of the bars were at least 88 percent white and 29 percent were exclusively white. The survey found only two bars which were exclusively non-white, both of them Hispanic.

The study found that ethnic minorities were employed mostly in bars not patronized by whites. Only 27 of the 300 bar employees visibly on duty at the time of the survey were nonwhite.

“The results [of the survey] are open to a variety of interpretations and raise many questions,” a BWMT press release states. “For example, since the population of San Francisco is about 50% nonwhite and has a particularly large Asian community (21%), it raises the question of whether the gay population reflects the ethnic breakdown of the general population or whether nonwhite gays have different patterns in bars.”

One BWMT member told BAR that racial discrimination against bar patrons takes several forms, including carding at the door and long delays in serving drinks to nonwhite customers.

Another BWMT member said bars have no open advertising for bartenders and no affirmative action policy. He said bars hire “young, good looking white men” through an “old-boy network.”

had to take a stand

ALBANY, NY — The student newspaper at the State University of New York here has decided to refuse advertisements from military or national security agencies for the rest of the current semester unless the agencies specify in their ads that they do not discriminate against lesbians and gay men.

According to the *Washington Blade*, Dean Betz, the paper’s editor, said the policy was based on moral grounds. “When it’s discovered someone’s gay or lesbian, they’re discharged and they’re given less than honorable discharge.”

Agencies whose ads will no longer appear in the paper include the Reserve Officers Training Corps, the Marine Corps and the National Security Agency.

“We’ll lose a couple of hundred dollars in revenue,” Betz said, “but we had to take a stand on an important moral issue like this.”

nation’s nanny

LONDON — A court case that became an important test of freedom of expresslon in this country ended recently with the withdrawal of the private prosecution of a theatrical director on charges of procuring gross indecency.

The Baltimore *Sun* reports that Mary Whitehouse, who has become known as “the nation’s nanny” for her efforts at censoring the media, agreed on March 18 after arguments in court to withdraw her private prosecution of Michael Bogdanov, director of the play “The Romans in Britain.” On the basls of her lawyer’s reports about the play’s depiction of the rape of one man by another, Whitehouse had sought prosecution of Bogdanov under the 1956 Sexual Offenses Act. Whitehouse had been allowed to prosecute Bogdanov privately after the attorney general refused to do so.

Both sides in the case have claimed victory. Whitehouse said she had established the point that theatrical presentations as well as other public acts fall under the Sexual Offenses Act. But Peter Hall, director of the National Theatre, where the play was presented, commented, “I don’t like feeling that Mrs. Whitehouse is claiming victory. We are claiming victory and have every right to do so.”

victoria feminista

BILBAO, Spain — Spanish feminists won a significant victory here on March 25 when a court acquitted 10 women charged with having undergone illegal abortions, the New York *Times* reports.

An eleventh woman in the same test case was convicted of performing abortions and was sentenced to 12 years and 10 months in jail but the court recommended that she be pardoned.

The trial of the 11 women, all from working-class Bilbao families, was marked by demonstrations in Bilbao and in several other cities against the anti-abortion law, a remnant of the Franco era. When the case began three years ago, several hundred women stated publicly that they had had abortions and hundreds of men declared they had helped women obtain the operation.

vibrant and unified

COLUMBUS, OH — Lesbians and gay men in central Ohio will soon be able to enjoy their own television program.

After “Gay Unity in Central Ohio,” a program produced by Stonewall Union of Columbus, was aired by the four major television cable systems in the area and well received by the community, the organization began taping a new bi-weekly gay and lesbian news series, which will be carried by the four cable systems for at least a year beginning in mid-April. The half-hour programs will include news from the community, a calendar of events and guest speakers.

Also planned are legal news and advice, medical news and special women’s segments.

The first three weeks of the program will include reports on the planning of the statewide gay pride parade scheduled for this year.

According to Val Thogmartin of Stonewall, Ohio gay pride this year will show the Moral Majority, which has recently opened a statewide coordinating office in Columbus, that they are fighting a “vibrant and unified gay community.”

easy pickings

FORT LAUDERDALE, FL — The local gay community has become concerned over the recent murders of two men here.

The Weekly News (TWN), a gay newspaper in Miami, reports that 19-year-old Johnny Ray Henderson was found beaten to death early in the morning of March 1 in an area frequented by prostitutes and their clients. Henderson, who friends say occasionally worked in the area as a prostitute, was in drag at the time he was killed. According to acquaintances, he considered prostitution a game. Friends said Henderson was a “real sweet kld, and didn’t deserve this kind of treatment.”

Later in the same week, James Beaudry, a 53-year-old sociology professor from Northern Illinois University, was shot to death in an area of the city where many gay businesses are located. Beaudry, who was in Florida to study the aid given runaways by the gay community, had gone to his car after spending the evening in a nearby gay bar with the man he was rooming with.

The murder of Beaudry follows a large number of muggings and other crimes against gay men and lesbians in the heavily gay area that members of the community say needs better police protection. “These muggings and robberies are not perpetrated on gays by gays,” TWN quotes bar owner John Moses as saying. “In almost every case I’ve heard about, the muggings have been perpetrated by heterosexual males on gay males and females. The criminal element realizes that they have easy pickings here and they’ve staked out the area. What we need is a cop patrolling the area full time.”

June Arnold Dies of Cancer

By Maida Tilchen

HOUSTON — June Arnold, lesbian author and publisher and a major innovative force in lesbian feminist literature, died here on March 11 after a three-year bout with cancer.

Arnold, co-founder of the feminist press Daughters, Inc., and the author of the books *The Cook and the Carpenter*, *Applesauce*, and *Sister Gin*, is survived by her lover and business partner, Parke "Patty" Bowman, and three grown children. Arnold, who was in her late fifties, died peacefully and painlessly.

Barbara Grier, founder of Naiad Press, told *GCN*, "June Arnold was a kind, considerate, loving, motherly woman towards all women, all the time. She was highly supportive and made people feel welcome."

Although available biographical information on Arnold is sketchy, she was a Southerner, endured a marriage which she described as "physically brutal," and published her first novel, *Applesauce*, with McGraw Hill in 1966. In the foreword to *Applesauce*, she says, "I wrote *Applesauce* . . . to unscramble the tangle my experiences had produced; in-

stead of "lessons" I ended up with a giant puree of a life."

In 1972 she and Parke Bowman started Daughters, Inc., in a Vermont farmhouse, using their own money. Although never identified as a lesbian publishing house, almost all of the books published by Daughters were lesbian novels. Early success with Rita Mae Brown's *Rubyfruit Jungle* helped catapult Daughters and the growing national lesbian writing community into a network of presses, writers, bookstores and conferences. By 1977, Daughters had 18 books in print. The company moved to New York and eventually settled in Houston. No new titles have been issued in recent years, but, according to Mary Lowry at New Words Bookstore in Cambridge, Mass., the books have been kept in print and steadily supplied.

Arnold's three novels are quite unique. In *Applesauce*, re-issued by Daughters in 1977, the main character goes through several identities. Harriet Desmoines described the book in *Sinister Wisdom* #5 as "fantastically wild a novel as one could wish for." In *The Cook and the Carpenter*, Arnold used the device of a neuter

pronoun "na," instead of assigning gender to the characters. The story of a lesbian commune in Texas, *The Cook* deals with the issues of monogamy, non-monogamy, communal living, children in the lesbian community, political commitment, organizing strategies, artistic values and romance. Arnold's final book, *Sister Gin*, is about old women and the virtues of gin. In it, a 77-year-old grandmother leads her bridge club in a violent attack of revenge against a rapist. A reviewer for *The Second Wave* wrote, "June Arnold has taken 'age' and 'menopause' — two of our most powerful words — and demystified, defined and re-created them into fine new metaphors for change and growth."

In addition to her publishing and writing, Arnold was an innovative thinker, whose words and actions helped propel lesbian feminist writing along at an enormous pace during the 1970s. In 1976 she organized the first Women In Print conference. Charlotte Bunch said in *Sinister Wisdom* #13, "It was the vision of June Arnold that women involved in publishing . . . should come together from around the country



Tee A. Corinne

June Arnold: "Women's art is politics, the means to change women's minds."

and discuss what we had learned and how we could cooperate better. She took the initiative and was the driving force to get the rest of us to help organize and make it happen." The conference was a landmark in lesbian writing, setting directions for publishing and distribution.

Mary Lowry, who visited Arnold during Daughters' years in Vermont, says that her books still sell steadily at New Words. She told *GCN*, "June was passionate and dedicated about her writing. She wanted the books she published to look good and be highly visible. She was a warm person, interested in people. It was fun to talk to her. We used to kid about taking over Vermont as a

women's state and what we would do — I'm not sure how much of that was joking."

Speaking on a panel at the 1975 Modern Language Association convention, Arnold gave her view of the importance of lesbian literature: "I think the novel . . . (also I would include poetry, short stories) — will lead to, or is, revolution. I'm not talking about an alternative culture at all, where we leave the politics to the men. Women's art is politics, the means to change women's minds. And the women's presses are not alternate, either, but are the mainstream and the thrust of the revolution."

—filed from Boston

Ed Hood of Cambridge Dies

By Charley Shively

CAMBRIDGE, MA — Ed Hood died unexpectedly in his Cambridge apartment on the first day of spring.

Gerard Malanga, a long time friend from the days of Hood's association with Andy Warhol, said that Hood's death marked "the end of an era in Cambridge." A queenly figure gracing Harvard Square, Manhattan and Fire Island since the 1950s, Hood described himself in his 25th Harvard class reunion report last year as "Graduate student; writer; screen actor; teacher." His friends and acquaintances remembered him more as "a generous, good, fine, loving confidant."

Sometimes called the Warhol Factory's "resident literary intellectual," Hood had appeared in numerous underground films. His two most extraordinary (and at the same time everyday) performances were in *My Hustler* (1965) and in one of the twelve reels of *The Chelsea Girls* (1966). Here he plays himself: middle-aged john with his hustler. Never before, or since for that matter, has an experience that everyone knows about but no one talks about been portrayed so completely and uncompromisingly on screen. In most cases, the author (John Rechy for instance) or the film (*Midnight Cowboy*) looks at the scene through the eyes of the hustler without the slightest hint that there is a reciprocal relationship between the john and the hustler. Hood articulated the more homosexual side of the phenomenon while everyone else looked at the more normal experience: "I'm straight, but I'm only doing it for money."

Because of the open portrayal of purposely criminal acts on screen, Hood was a constant target of police attention and harassment. In *My Hustler* he mentions more as a quick witted joke than as an advertisement that his boy Paul America, a not-so-young bleach-job blond, had come to him through "Dial-a-Hustler." This defiance of the worst phantasy of the authorities made him a suspect during the Revere witchhunt. The police unsuccessfully searched and ransacked his apartment looking for "pornography" or some link to the international ring of boy slavers. The most criminal evidence they found was a well thumbed copy of Jane Austen's

Pride and Prejudice.

Hood created, knew and cultivated a vast number of celebrities, particularly along the rock circuit. The Velvet Underground, an outgrowth of the Factory Experience which he closely followed, provided any number of new motifs that even now have not been fully assimilated into mass market music. Here two worlds meet: that of the music industry and that of the hustler.

Hood's loss is mourned no less among the celebrities than among the hustlers in Park Square. He attended every Monday night show at Skipper's, where he knew everyone and everyone knew him. Here he was affectionately called "Ed Head" and was famous for being the most sophisticated cocksucker anywhere — the fabulous GTX, "Golden Throated Extra."

In many important ways he refused to be a drop-out; he tried instead to provide a bridge, a link or a new synthesis between the world of the Park Square hustler and that of Harvard College, which he liked enough to keep attending off-and-on for over 30 years. He was at his best teaching rock stars, friends, hustlers and anyone he met the subtleties of Catullus or Wallace Stevens without being ponderous or pompous. His attention to Harvard was not reciprocated; they rejected him several times for his lifestyle and readmitted him only reluctantly. At the time of his death he was enrolled in the English department PhD program, but when I visited there they could not find anything good to say about him.

A great pity, since his mind was subtle beyond Harvard's careerist fudge mentality. He was something of a living embodiment of Oscar Wilde in wit, grace and conversation. In reply to a friend's question, "What is style?" he shot back, "I am style. (Don't throw up in the Swan Boat.)"

As of *GCN* press time, the medical examination was not completed, but Dr. George Hori said that "Hood's body had several lumps on the head and back, indicating he had struck the wall several times, probably during an epileptic fit." The doctor believed Hood had died from suffocation after he had vomited and indicated there was "no evidence of foul play."

Ed was by birth and tempera-

ment something of a Southern aristocrat. He had inherited a considerable estate and had studied with Allen Tate, biographer of Jefferson Davis and Stonewall Jackson. Ed's Aunt Rose buried his body in a family plot in Birmingham, Alabama.

A volume of thoughts and recollections by Hood's friends is to be put together. Anyone wanting to be included can send material to the Good Gay Poets, Box 277, Astor Station, Boston, MA 02123.

Canadian Gay Newspaper Prepares for Second Trial

By Joanne Brown

TORONTO, Ontario — *The Body Politic*, a gay monthly published here, faces another trial this May 31 on a charge of using the mail to distribute "immoral, indecent and scurrilous" material.

Pink Triangle Press, *TBP*'s publisher, and Gerald Hannon, Ken Popert and Edward Jackson, charged as officers of the corporation, were acquitted three years ago on the same charge by a judge who ruled that there was no way of establishing what was "indecent, immoral and scurrilous."

Toronto police raided *TBP*'s office in 1978 following publication of a feature article "Men Loving Boys Loving Men" by Gerald Hannon. Police seized 12 cartons of material and the Crown slapped charges on *TBP* under a section of the Criminal Code which had never been used before.

According to Ken Popert, much of the material seized during the raid was returned following the acquittal, but the Crown kept the remaining material after winning the right to appeal the case.

The maximum sentence for the charge is a fine of \$1000 and two months in jail.

"Six months ago, we were led to believe that the Crown would be submitting all the material during the trial. But now we're told that they will just be submitting the one article. So it is the article in question, not the whole magazine," commented Popert.

The defense, with attorney Clayton Ruby, will concentrate on a "sociology of knowledge," calling to witness journalists who will

testify about writing in a certain style that will best generate interest in a topic, and readers who will testify to the value of *TBP*. Popert said that witnesses will not be called to testify about man/boy love, so this would be ruled irrelevant to the case.

Mice Test Poppers

By John Zeh

CINCINNATI — Toxicologists at the Taft Laboratory at the National Institute of Occupational Safety and Health (NIOSH) here are dosing mice with poppers to solve the baffling mystery of diseases which are killing gay men.

The NIOSH lab is cooperating with its parent agency, the Center for Disease Control (CDC), because CDC "hypothesizes that abuse of butyl nitrite inhalants may potentiate susceptibility" to the fatal diseases, according to Dr. Barry Johnson.

As director of the Biomedical and Behavioral Sciences Division at the laboratory, Johnson supervises the experiments, which were begun in January. Results are expected within six months.

One case of Kaposi's sarcoma, one of the diseases, is reported every day, according to Michael Ritchey, director of the City Health Department's Sexually Transmitted Diseases Center. "There's one death every three days," he added. "It's totally frightening."

The clinic's STD training center will host a seminar in late June for

Popert remarked that if *TBP* loses the case, there will likely be a reaction of protest in the community.

"The events of the past year have increased rather than decreased our chances of winning."

continued on page 8

physicians and other health workers to bring them up to date on the gay health crisis. A member of CDC's Kaposi Task Force will speak. Dr. Peter Walzer of the University of Cincinnati Medical School will explain pneumocystis carinii pneumonia, which also plagues gays. Ritchey and Walzer have pooled resources in case of any outbreak here.

Nearly 200 dead or ill people were counted by the Kaposi's Task Force as of the beginning of the year.

Johnson told *GCN* that the research underway is directly relevant to the lab's regular research since suppression of the body's disease-fighting abilities can cause illnesses related to the workplace.

Poppers have been identified as possible immune suppressants because of the high use of them among gay men, but so far that theory is mere speculation; hence the Taft studies. The mice being sacrificed could help researchers learn whether poppers help increase risk to health hazards.

The Queen City clinic is one of nine federal regional STD training centers for health professionals in the country.

Community Voices

abortion and the SSD

Dear *GCN*,

Maida Tilchen's thoughtful article, "Lesbians, Gays and the UN Disarmament March" (*GCN*, March 20, 1982) quotes me saying that abortion is not just an issue but "a cause of war."

I would like the opportunity to state this a little more coherently.

The organizers of the Special Session on Disarmament [SSD II] demonstration at the UN on June 12 have chosen to confine the goals of the demonstration to two issues: roughly, ban the bomb, and fund human needs. The organizers reason that by focusing on a broad, single issue (in their primary leaflet, even the second demand is absent), the demonstration will achieve maximum effectiveness.

In part this is a replay of the "single issue vs. multi-issue" argument that was hotly debated by the Vietnam-war anti-war movement. Even here, though, the SSD II organizers have made their single issue unrealistically narrow, confining themselves to opposition to the possession of nuclear weapons while suppressing issues like U.S. intervention, the draft, or the buildup in conventional forces. This makes no sense. All known instances when the use of nuclear weapons were contemplated by the U.S. occurred in the context of a "conventional" war or a show of force by the U.S. (Guatemala 1954, Lebanon 1958, etc.). Moreover, literature from the mainstream peace movement has clearly demonstrated that the renewed drive for U.S. nuclear superiority over the USSR is intended to give the U.S. a free hand to intervene with conventional forces around the world (the Persian Gulf, the Caribbean, etc.), while minimizing the chances that the USSR would risk nuclear war by opposing these U.S. actions with force.

The organizers of the SSD II demonstration know these arguments. In expressing issues other than the possession of nuclear weapons, therefore, they are not really focusing on a single issue — nuclear war — but on a fraction of a single issue. Even if spectacularly deep cuts were made in the level of nuclear armaments, we would then be in about as precarious a position as we were at the time of the Cuban missile crisis. A stronger step for peace would be taken if we could use the occasion of SSD II to educate those who fear nuclear war about the need to oppose *all* levels of U.S. militarism and *all* kinds of armaments.

What about the issue of reproductive rights and the peace movement? While most people in the peace movement (and in the general population) support a prochoice position on abortion, linking the issue to the peace movement is controversial primarily because of the positions of the Catholic Church hierarchy. A major change in the peace movement has been the emergence of a strong anti-nuclear weapons position within the Church. There is also a small "Pro-Lifers for Survival" contingent in the peace movement. As the Catholic Bishops Conference also supports criminalizing abortion, this issue is clearly divisive within the peace movement. What should the peace movement do?

While there are no easy answers, the position of the Boston SSD II organizers seems to be to suppress even any discussion which might produce an answer. I think this position is wrong on several counts. First, the "no controversy" position characteristically understates the importance of the issues for women. After nearly a decade of legal abortion, we have lost sight of the trauma which a return to illegal status would create: a million illegal abortions a year, sterilization abuse, maiming, death, etc. Marge Piercy's recent novel, *Braided Lives*, helps us recall some of this, as well as the distortions which the fear or fact of forced childbearing had/has on free sexual expression.

Second, the "no controversy" position fails to appreciate the context of the anti-abortion movement. Opposition to reproductive rights is a cutting edge for the New Right as a whole. In turn, the New Right is an important source of popular jingoism or nationalism. If we were to focus our movement on opposing the roots of war as well as the possession of nuclear weapons, we would recognize that the chances for peace are linked to the success of a broad progressive movement. We should be part of a movement *confronting* the New Right, rather than helping to legitimate spokesmen for New Right issues by placing them on our platforms.

Finally, what are the facts about expediency? More people support a prochoice position on abortion than support a nuclear freeze. The Human Life Federalism Amendment sponsored by Orrin Hatch (giving states the power to outlaw abortion) is the anti-abortion vehicle chosen by the National Conference of Catholic Bishops. But a mid-January poll showed that the U.S. population opposes this legislation, 75 percent to 19 percent. Catholics, in fact, support a pro-

choice position as strongly as non-Catholics. At a time when most activists in the peace movement are women, and polls show women dramatically more anti-war than men, why should the peace movement suppress discussion of this issue and its broader relationship to sexuality and militarism? Why aren't we linking up with Catholics for Free Choice, rather than being intimidated by Pro-Lifers for Survival?

One possible answer lies in the trend within the peace movement to legitimate itself partly on the basis of support we receive from male authority figures. The Church hierarchy has joined the company of the doctors, lawyers, and other traditional authority figures who have been such prominent additions to the peace movement in the last two years. While this has been extremely important in helping to legitimate peace issues and gain wide media access for disarmament, it also raises problems for the peace movement which we need to think about.

The conservative, "one-quarter issues" forces are clearly in control of the New York and Boston SSD II committees planning for the June 12 demonstration. Rather than boycotting the demonstration because of its narrowness, I support going with literature and banners that link the issues into a larger whole, and discussing these links with other demonstrators. The publicity demonstrated by the UN Special Session will also help us to raise peace issues in constituencies that don't usually consider such things. Finally, we need to be thinking about June 13 and thereafter.

Yours sincerely,
Frank Brodhead
Somerville, MA

we're all winners

Dear *GCN*,

The dialogue put together by Cindy Patton and Martha Cohen in your March 20 issue, to examine *Personal Best* was immensely helpful to me in my effort to unscramble my political, artistic, and emotional perceptions of the movie. It was a difficult movie to process, particularly since I am a lesbian, and I am glad that they did justice to the complexity of the issues involved by not attempting to come out with a simple, all-encompassing "line" on it. It seemed to invite discussion and so I'd like to oblige by disagreeing with Cindy on one point.

In discussing the scene where Chris urges Tory to run in the final race despite an injury, Cindy comments that Chris seems to have bought the "individualist ethic" of the coach by encouraging Tory to run when she has lost so much (her lover, her chance at Moscow etc.). I disagree. In saying to Toby, "run it because that is who you are," my feeling is that even though Chris may have been using some of the coach's words, the meaning behind them was quite different. I felt that the remark was an affirmation of Tory's dedication to running apart from the competitive aspects of the race; like she was saying, "okay, so you might not win. That doesn't matter. What does matter is that you do your best at what you do best. In that we can be together and support each other."

What the coach was never able to see, and what we often lose sight of, is that caring for and nurturing each other means more than acknowledging the weakness and fear which we all experience. It means supporting each other in becoming the best people we can be, for in so doing we support and free ourselves. There is room for all of us to be winners.

Respectfully,
Laurie Calland
Somerville, MA

down to earth

Dear Nancy Walker:

This letter has been long overdue, but what prompted me in writing was your "Moving" article. Halfway through I had the fear of you moving back to New York and *GCN* (and myself) losing a good writer.

I look forward to reading the humorous, sometimes sad, but always the human "down to earth" quality Odyssey of a Unicorn offers each week.

Good luck in your new home!

Sincerely,
Linda J. Sable
Providence, RI
P.S. My curiosity has gotten the best of me — are you Porcupine?

Editor's Note: We'll never tell.

over-indulgence

Brothers and Sisters,

Re: Lead photo/article "Hail, Mary" on the Australian branch of the "Sisters of Perpetual Indulgence" in March 13 *GCN*. Recently the "Sisters" have received an inordinate amount of coverage in the Gay Press. To date, however, the other side of the picture has not been presented.

Although I can write only from the San Francisco experience of these "male nuns," insofar as the "Mother House" of this "Order" is in San Francisco. I cannot really imagine that the Australian branch which you covered is that very different. I must also point out that the context in which I write is that of a Christian Gay Liberationist male and Feminist-Socialist.

That the *soi-disant* "Sisters" are a group of men is so self-evident that its import is very likely to be discounted. Nonetheless, that is the heart of the problem. As a group of men, the "Sisters" trivialize a group of women (nuns). Likewise, by the particular form of their "drag" they trivialize those transpersons (transsexuals and transvestites) who cross-dress out of a genuine need of their self-identity. As Gay people we are all too well aware that to trivialize is to oppress: all of the "fag" and "dyke" jokes, the "sissy" and "tom-boy" epithets, "Little Black Sambo," "Frito Bandito," "Mother Inferior," "Sister Hysterocotria" present us with just a few examples.

As a Christian Gay man and priest, I would certainly be the very last to argue that organized religion has not been a major historic source of Gay oppression. *Of course it has!* However, what we see in the "Sisters," despite their contrary claim, is not a depotentiating of that oppression but, rather, men who stand with the oppressor by continuing to oppress women and transpersons by trivialization — and all in the name of "justice." That is what makes it truly insidious and calls us to openly oppose it. The "Sisters" not only reify the ancient oppression of man over woman. They also give assent to their and our own oppression by reinforcing the misogynistic attitudes and male-chauvinistic structures which are at the roots of Gay oppression.

Further, as one who has been privileged to know such saintly nuns as Mother Teresa of Calcutta and others in the peace and civil rights struggles over the years — many of whom I've been arrested with in civil disobedience from time to time — I find the "Sisters" mockery of nuns to be particularly insensitive. If they truly believe that they "present the inner, personal reality of spirituality" (as one of their number said in a recent interview) this may, in their minds, conform to their earlier claim that they are a "neo-pagan earth religion to dispel guilt and spread joy" (as another proclaimed from the platform at the 1980 Harvey Milk Memorial in San Francisco). In a pluralistic society such as ours is intended to be, that is certainly their right. However, if they are sincere in those claims, it would seem that there is no reason for them to take the sacred habit of Christian nuns and make mock of it, which really seems to be their main thing. If they truly perceive themselves to have their own "spiritual path," they should pursue that rather than attacking other people's faith!

I would like the record to show that there are those of us in the Gay Community — Christian and Non-Christian alike — who not only are not amused by the antics of the "Sisters of Perpetual Indulgence," but rather are deeply offended by their reactionary and oppressive trivialization of women, transpersons and nuns. Faithfully yours in Gay Struggle,
(Bishop) Mikhael Itkin, C.L.C., s.s.j.b.
San Francisco, CA

socializing is political

Dear *GCN*,

For thousands of years gay people have been oppressed by repressive religious and legal codes, unsympathetic systems of education and ethics, and regressive implications that too often lie behind works of art and science. Gay people have been forced to hide their identities and separate themselves from the rest of society, lest they meet the gravest dangers. Even today most homophiles feel the need to protect themselves from the harsh reactions of the straight-dominated world. So, for the majority of homophiles, initial social contact is often hampered by fear.

Society has allowed an alternative. In gay bars, gay people can meet each other without fear of the world beyond. The light is so blurred by the smoke-filled atmosphere that one can hardly see, the music is so loud that one can hardly hear, and the mind is so deadened by drink that one can hardly communicate. The goal is often only superficial knowledge of another being; or pleasure by means of another's touch. It is when gay people begin to be bound together in friendship and love that their voice becomes heard. For then they have fought the threats that would keep us apart. Socializing, without even the faintest breath of political utterance; socializing, even just to pursue mutual interests; socializing can be a political act.

David Walter
co-ordinator of the Old West Group
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Cover by Favorito/Edwards

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Inc.

INDEXER Charles Ash

BULK DIST. Ray Hopkins

NEW YORK REPRESENTATIVE

Rivendell Marketing, 666 6th Ave.,

New York, N.Y. 10010

(212) 242-6863

NEW YORK DISTRIBUTION

Majority News Distributors, Inc.,

306 W. 13th St., New York, N.Y.

10014, (212) 243-7770

Postmaster: Send address changes to: Gay Community News, 22 Bromfield St., Boston, MA 02108.

Gay Community News (GCN) is dedicated to providing coverage of events and news of interest to the gay community. *GCN* is published every week (except the first week of January and the last week of August) by a non-profit corporation. All material copyright © 1981 by National Gay News, Inc. all rights reserved, reprint by permission only. Our main office is located at 22 Bromfield St., Boston, MA 02108, (617) 426-4469. Office hours: Mon.-Wed. 10 a.m.-6 p.m.; Thu.-Fri. 10 a.m.-9 p.m.

Second-class postage paid at Boston, Mass. Annual subscription rate is \$25. ISSN: 0147-0728. Member New England Press Association, Reporters Committee for Freedom of the Press, COSMEP Member.

GCN is included in the Alternative Press Index, which is published quarterly by the Alternative Press Center, Inc., Box 7229, Baltimore, MD 21218.

Volumes 1-8 of *GCN* are available on microfilm for \$22/volume. Write *GCN*/ Microfilm for more information.

Opinions reflected in "editorial" represent the views of the editorial board. Signed letters and columns reflect the views and opinions of the authors only. Comments, criticisms, and information are always welcome from our readers: remember, it's YOUR paper!

Managing Editor

Gay Community News is seeking applicants for the position of *Managing Editor*. Ability to facilitate a democratic decision making process, and administrative experience within a non-hierarchical setting helpful, as well as a knowledge of gay journalism and familiarity with the local and national lesbian and gay communities. Applicants should have a commitment to gay liberation, feminism and social change. Low salary, medical benefits, paid vacation. Please contact Amy Hoffman at *GCN*, 22 Bromfield St., Boston, MA 02108, (617) 426-4469.

Community Voices

solidarity coalition

Dear *GCN*,

We're writing to let people know that the Massachusetts Solidarity Coalition is looking for people to set up a Lesbian and Gay Task Force. The Mass. Solidarity Coalition is a labor-community alliance, founded 3/13, whose purpose is to build an ongoing movement to fight the Reagan program and take positive unified political action. We're now mobilizing for a May 15 march and rally — hopefully massive — after which the Coalition will continue with other forms of political work.

Task forces in the Coalition represent various constituencies and their issues. There are now task forces on Labor, Community, Affirmative Action, Women, Peace/Disarmament, and other areas. We're pulling together a Lesbian and Gay Task Force to make sure lesbian and gay issues are taken up as well. The first meeting of this group will be April 12, 7:30 p.m., 104 Auburn St., Cambridge (3 blocks from Central Sq.). For further information call 868-3537, afternoons.

Hope to see you there!

Tess Ewing
Noel Jette
Cambridge, MA

sleazy eroticists

To the Gay Community:

Followers of marquis de sade have had more than their share of publicity lately. I belong to a minority of self-respecting Amazons who love and honor women. We do not beat, tie or humiliate other women, nor allow ourselves to be victimized. We protest the misrepresentation of Lesbians as sleazy eroticists. The vogue of s&m gay women, or bi girls as they probably are, is regressive rather than liberating. I suggest the motivation of chamois (shame on ya) and others (how dirty is your handkerchief) is economic — capitalizing on the mainstream obsession with sex. Their product will sell — to porn purveyors, guilt-assuagers, men who despise women. Privileged females who play at being victims offer a deadly insult to women enslaved in prostitution rackets in the U.S. and overseas. For an unromanticized view of the s&m subculture, read Lovelace's *Ordeal*, the *Hosken report* on genital mutilation, and *Female Sexual Slavery* by Kathleen Barry. Complicity in the denigration of females betrays our struggle. The fakers divert our fight response from the real oppressor. Let us attack our real foe — not one another.

If there is a decent dyke left in this world, contact us!
Marcia Womongold
Somerville, MA

rape is violence

Dear Editor:

I wish to bring to your attention the article under the heading "Sunday's People" in last Sunday's Boston *Globe* (March 7). It told the story of a judge in Wisconsin who, when presiding over a rape case involving a five-year-old girl, said the child had been sexually promiscuous.

As a mother and a woman, I find this shocking and appalling. As a psychiatric nurse, I am continually amazed at the ignorance and prejudice that people still have about violence towards women and children.

It is, I thought, a well known fact that rape is NOT a sexual act, but one of violence. It does not occur in response to overt or covert sexual behavior, but instead from the anger and psychopathology of the man who commits the assault.

Until the public, and the courts, are educated in regards to this, there is little hope for justice for women and children, and no hope for the rehabilitation of the rapist.

Sincerely,
Cornelia Reynolds, RN
Lexington, MA

a problem we hadn't thought of

To the Editor:

I would like to report on a phenomenon that I have observed repeatedly during my 10 years in the gay/lesbian community.

I will call this phenomenon the Gay/Lesbian Marriage, and it has nothing to do with same-sex marriage.

Gay/Lesbian Marriage is a very close-knit alliance between a lesbian and a gay man which sometimes functions as a power base and sometimes has a negative effect on acquaintances and would-be friends of the "couple."

I can immediately think of five such "marriages" which I have observed closely in the past ten years. All were initially formed as close friendships and support relationships between the gay man and the lesbian. In four out of the five instances, the lesbian involved was either very "butch" and had a very powerful personality, or was so assertive as to verge on the aggressive/abrasive.

The men were less aggressive, but in three out of the five instances were fairly strong personalities.

I have seen one of these "couples," in which both the male and the female had "butch," aggressive qualities, and in which the "couple" functioned as a powerhead, destroy a gay activist organization by causing a splitting off of those who could not tolerate the heterosexual-type powerhead which controlled the organization.

I have seen another such "couple" lead a group of people into uprising after uprising in gay organizations until they finally lost interest and became absorbed in personal problems.

In some of these "couples" I have observed a tendency for the gay man to seek out a powerful mother figure — someone as overbearing and overwhelming as his own mother tended to be. The man tended to let the woman dominate him and direct him in all matters.

The lesbians involved in this group seemed to value the sensitivity and the loyal friendship potential of the gay men, but underneath appeared to be a desire for the power the alliance could give them.

In two of these "marriages" I have observed shoddy behavior toward others who approached one of the couples in friendship. This was especially true of another lesbian approaching the gay man in friendship. It was as if no woman mattered except his lesbian mother-figure/wife, whom he constantly sought out.

I have observed also a sixth "marriage," between a gay man and a non-gay woman which had some of the same qualities as the Gay/Lesbian Marriage. The man was very aggressive and very "butch," tended to drop or act shabbily toward his other female or lesbian friends when he had found his "wife." The "wife" in this instance was passive-supportive in personality.

As a lesbian who has many gay men as friends, I believe friendships between gay people of the opposite sex can be very beautiful and are very important. However, I think some of the extreme examples I have observed over the years are very significant, and in some instances problematic for others that they affect.

Marjorie Morgan
Philadelphia, PA

sustaining communication

Dear *GCN* Readers:

I feel that joining the sustainer program is a duty for those of us who can afford to so so. The *GCN* staff and writers — working for little or no pay — are in a literal sense *creating* a national lesbian/gay community.

Communication, the exchange of information, opinions and ideas, and of argument and struggle — is essential for the cultivation of a real community — not just a passive consuming public. No one besides *GCN* is playing this crucial role for the lesbian/gay people of the U.S.A., and we owe it to ourselves to do what we can to help.

Best wishes and good luck!

Larry Gross
Philadelphia, PA

factioning

A Letter to Everyone:

The one factor that consistently seems to stand out in a majority of letters and articles published, is the apparent need for factioning, labeling, and separating among our community. In a time that we should be uniting together, working together as one voice — one people, the obvious lack of understanding from within is heightened with each issue.

Most recently, two letters in the Community Voices section of *GCN* augment this contrast well. A Ms. C LeFevre in her letter on anti-semitism illustrates clearly just how small-minded and self-important personal issues can become. Of all the performances of the Lesbian Cultural Event to slam, it was most unwise to criticize Patti Wilson, her friends, and their skit demonstrating the ASL (American Sign Language), deafness and (shared) difficulties in communicating among Lesbians (and other people). The persecution and oppression of disabled persons may not date back to the time of Moses, but certainly has a history pre-Holocaust.

If Ms. LeFevre was somewhat more enlightened about deafness and hearing-impaired people, she could have perhaps understood from whence the skit originated. Rather than engaging in meaningful dialogue with the actors post-show, she chooses to attack them, pre-judged.

As Aileen O'Neill quoted in another letter re: The Lesbian Cultural Event, that she "at the age of 29 would be stupid to think and act as if oppression began in her lifetime," I must confess that (at the age of 30) for me to think and act as if the Holocaust and the persecution of Jewish people began in my lifetime, too — would be hypocritical. Four generations of my family are not embittered, angry people. They show no emotional scars from the Holocaust. Am I to feel guilty that I carry over no anger for the tsarist regime that perhaps killed my relatives and unborn cousins in Russia? Or that I can't relate to the oppression caused by the Diaspora (dispersion) enforced by the Romans? I was raised to be proud of the religion and the customs, to be strong in my love and admire most the best attribute preached by Judaism — forgiveness and the belief in reward and punishment.

So much history of World War II, the Holocaust, the suffering, has been lost on us born in the era of good times. So much is just coming to light in recent years detailing the horrors. Nowhere have schools given us a clear overview of the situation, nor do we have specific information (or theory) on why things were the way they were, why the Jews did not rise up and fight. Hitler did not just slaughter Jews, and Jewish people were not the only ones to be bombed. Indirectly, we were all touched by the indignities suffered.

I sincerely doubt that the skit intended to overlook the suffering and support that it was meant to be exactly what it was — light and entertaining, and somewhat explanatory of the difficulties in communicating. Charges of anti-semitism are ludicrous as at least three members of the skit are Jewish themselves.

Ms. LeFevre, why not expand your mind and personal agendas to work towards the end of *all oppressions* racism, sexism, ageism, classism, etc. We could all use a little more support in these troubled times we face ahead. Rather than set yourself off in a corner — a victim of your own persecutions, why not practice a little *forgiveness* yourself? Instead of taking an accusatory tone why not organize a workshop/seminar on anti-semitism in an accessible location with an interpreter? And attend a workshop on Deaf Awareness yourself.

In struggle and unity,
Marsha H. Levine
Jewish Lesbian Activist
Advocate for the Disabled
Boston, MA

sustaining gcn

Dear *GCN*,

Enclosed is the first installment of our sustaining contribution. It is small but it is the best we can do to show our deep appreciation to those of you that work to put out *GCN* every week.

We'd like to encourage other people who have read the paper for years (like we have) to think about what the paper means in our lives and to come across with a sustainer pledge if at all possible. Those of us who understand the value of the press and who have felt that *GCN* has been making a significant contribution to our identities as lesbians and gay men owe it to ourselves to insure a financially stronger paper. Join in — and don't wait to become a Sustainer until a financial crisis hits the paper. Sign up now!

Please keep our identities anonymous. We love *GCN* but are in precarious jobs (schoolteaching and architecture).
Best wishes,
Iggy and Squiggy

unrealistic realism

Dear Editor:

I found Wayne Dynes' letter, in your Feb. 13th issue, offensive. 1, it is true, am one of those 5% of gay men that Dynes indicates as out of the closet. I am a white male, aged 23, living in a predominantly white community. Mr. Dynes felt that it was not necessary to describe himself, though from his comments, I feel that I can assume he is also white, young to middle aged, and lives in a white community. I feel it is important to make these assessments because as a white, young man I have accessibility to privileges that others do not have.

First, I am not (nor have I ever been) a member of NOLAG. I had not even heard of the organization until this coverage of their forum in the letter's column of *GCN*. Second, I feel that Mr. Dynes is not addressing NOLAG's politics as an issue, but the prevailing split in the "gay movement."

I live and work within a community of lesbians and gay men. There are less than 10 of us men, although there are roughly 200 lesbians. There are in Olympia a large number of closeted gay men. I have never gotten support from these men although I have counseled them, referred them to health clinics, gotten them lawyers, produced cultural events for them, and confronted them on their racism, classism, ageism, and (most of all) sexism.

I feel that my lack of support from this community of men is a direct result of my questioning their values. Often, I feel alienated and alone. I will not accept responsibility for my feelings of alienation. I will not change my values, or my politics to accommodate these men. Mr. Dynes, just why should I adopt the "unimaginative, but realistic" views of these "Democrats, Republicans, and mainstream Independents?" When realism includes chopping off the "radical fringe" so that the mainstream can be unhampered by the unpleasantness of class, race, or age distinction. I am as glad to be "unrealistic" as I am glad to be queer.

I feel that the fact that gay men and lesbians are in the closet proves that they are not in control of their own lives. They keep themselves hidden from fear of reprimands from the mainstream folk. Women, people of color, religious minorities, poor and unemployed, mentally and physically challenged, old, and young in this country experience denial of basic rights on a daily basis. I am not opposed to people wanting to control their lives. I cannot fathom Dynes remarks about the quota system in the bylaws of NOLAG causing the demise of the organization. That NOLAG would try to guarantee the representation of all members of our community seems like a good idea to me. It is literally impossible for me to figure out how we can end our own oppression by buying into the systems that have kept us down for so long.

I am not interested in white, out-of-the-closet gay men obtaining the power and privileges of white, straight men. I feel that the oppressions that are operative in our society are all of our responsibility. Mark me with the "stale aroma of 1970s rhetoric and its attendant illusions." I accept that marking gladly; indeed, I revel in it. I also accept, and revel in, my attempts to be accountable for the oppressions that my race, class, and age bestow upon others.

I feel that Mr. Dynes' letter would adequately sum-up the views of the majority of gay men in Olympia. That I spend vast amounts of my time and energy on men interested in continuing a role of domination and oppression saddens me. My response to the unwillingness of gay men to work on issues of oppression, and yet dream of a time when there is no stigma attached to queerness, is revulsion.

Jeff Cochran
Olympia, WA.

gay liaison

Dear *GCN*,

It seems in the interest of the Boston lesbian and gay community to accept Mayor White's assumedly sincere statement of commitment to reinstate the mayor liaison position by May 15, but to suggest that any salary greater than the former liaison's salary with a slight increase to cover inflation (say \$15,500) would be politically indefensible and unlikely to be taken seriously. The liaison need not be seen by the rest of the public as a greedy minority representative.

I assume this is really not a sugar pill. And keep the prospect of funding one of the city's surplus schools as a separate issue.

Tom Lewis
Watertown, MA

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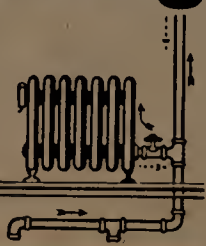
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Fair Housing

continued from page 1

ordinance. Pat Morse, director of Education/Instruction, told the *Boston Globe* that "while the attached home rule bill has the appearance of strength because it empowers the commission to order compensatory damages and a civil penalty of \$10,000, there is nothing in the ordinance which requires the commission to take any specific action upon a finding of discrimination other than to make a written report to the mayor, the council, and to the Massachusetts Commission Against Discrimination." Contacted later by *GCN*, Morse remained skeptical. "I think if your readership thinks they have any hope under this new ordinance, they have another think coming," she said.

David Scondras, a Boston activist with a longstanding involvement in housing issues, told *GCN* he was unhappy with the process whereby commissioners will be chosen.

"In spite of the delineation of the types of people who can be on the commission, it is so broad that it pretty much allows the mayor to pick anyone he chooses to be a member of the commission. Many of us have a concern, given the track record of this administration, as to whether those people who are chosen are going to be independent advocates for people who have been discriminated against," Scondras said. "I think there ought to have been a nominating process."

Passage of the ordinance by the Boston City Council preceded by five days a deadline set by the Boston office of the U.S. Department of Housing and Urban Development (HUD). Officials of that agency had warned the city it would lose \$13 million in federal funds unless it passed a strong fair housing ordinance by March 29.

Former Boston City Councillor Larry DiCara told *GCN* "It's very regretful that the city has been reluctant to enact [the ordinance] until the federal government was threatening to take money away, and I expect, merely from the fact that it passed unanimously, that it is likely a very watered-down version, and therefore may not prove to be a significant deterrent to discrimination in the housing market."

Robert Upshur, Director of Fair Housing and Equal Opportunity for the Boston HUD office, told *GCN* on March 31 that his agency's lawyers were still examining the ordinance to judge whether it is adequate. Upshur said the

Boston ordinance would be compared to similar ordinances in other cities.

Scondras cautioned against viewing the ordinance too negatively, however. "One very clear thing that comes out of the wording of the ordinance is that people of color and gay people have been addressed. At least symbolically, there is a recognition on the part of the mayor and the council that gay people exist and that they may be subject to discrimination," Scondras said. "To the best of my knowledge, this is the first law on the books [in Boston] that says it's illegal to discriminate against people who are gay."

Conscience

continued from page 1

The names are changed now but there's just a little innocence. It's Reagan instead of Nixon, Haig instead of Kissinger, a different shade of dark skins in another peripheral country that has to be saved from the "communist menace." If the democratic left in America has learned one thing, it's that the right doesn't learn. The *GCN* contingent at the march, small though it was, did coin its own chant: "Gays and lesbos — don't play dominoes." I guess we — that component of gay/lesbianism that considers itself humanly aware — must be eternally vigilant against these right wing adventures.

But standing outside the U.S. Chamber of Commerce this time instead of inside, I felt a pang of conscience. What, indeed, had I been doing *inside* the halls of capitalism? This was no way to influence "outcomes" and "decision making," as political science jargon puts it. The American media perform no great critical function. They reflect the values of mainstream culture rather than challenging them, no matter what Spiro Agnew said about "outrageous, distorted and vicious reporting." No, I was earning a living, working for the man by day and against him by night — hasn't it always been so? I wasn't particularly surprised at the reactionary off-the-record comments of a man who has Reagan's ear. But it was gratifying to hear him think aloud and to have my preconceptions confirmed. And believe me, he's committed to what he's saying.

Maybe one day I'll be able to write this article in my above-ground job. But there's a lot more to do underground first.

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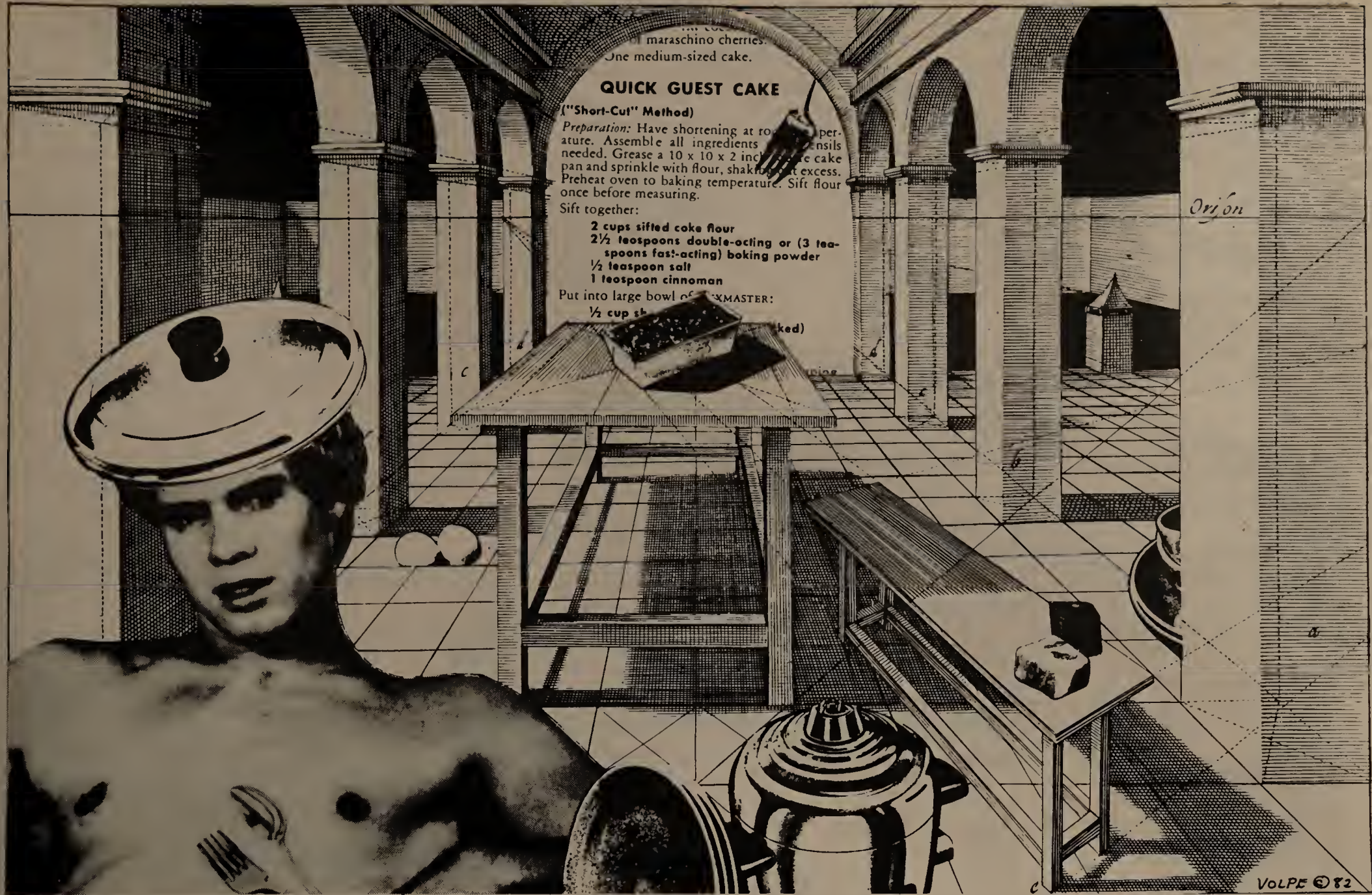
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We Are How We Cook

Dinner for Two:
A Gay Sunshine Cookbook

by Rick Leeds
Gay Sunshine Press, 1981
San Francisco, CA
157 pp., \$8.95

Reviewed by Michael Bronski

Every book is, in some way, reflective of the culture that produced it. I suspect that this is especially true of cookbooks since food plays such an important part in our physical, emotional and sensual lives: you are not only what you eat, but also how you cook it.

The bare bones of a cookbook are its recipes, but as a genre it is so elastic and malleable that it can contain a range of other purposes and dimensions. It is not unusual to find early American cookbooks full of religious injunctions; the ever-popular *Joy of Cooking* is replete with smug (and, depending upon the edition, racist and sexist), middle class suppositions; vegetarian cookbooks are full of friendly advice about vegetables; and the *Better Homes and Gardens* and *House Beautiful* cookbooks of the 1950s reveal in four-color photos the culture blight of the Eisenhower years.

The better cookbooks tell us more than just recipes, they relate something of the culture. Japanese cookbooks explain the tea ceremony; there is a feminist/spiritualist/vegetarian cookbook that promotes the proper attitude towards food; Afro-American cookbooks trace their foods and traditions back to Africa. Even the *Cosmo Cookbook* (published, though not edited, by Helen Gurley Brown) promotes the cultural milieu of the sophisticated, swinging single in the '70s.

In *Homosexuality: Disease or Way of Life* Edmund M. Burgler postulates that male homosexuality is nothing more than an oral fixation (fear of breast — substitution of penis) and that all homosexuals are obsessed by food and that that is why all the great chefs of the world are both fat and homosexual. An interesting observation as to why so many queens are such a wiz in the kitchen. It stands to reason, then, that there should be a gay cookbook: what could be more likely, or marketable. Gay Sunshine Press has just brought out *Dinner for Two* as a help for gay men who have never learned to cook because of sex role stereotyping. Like the *Cosmo Cookbook* it's filled with little tips to whip

up elegant dinners with little fuss and no worry.

But *Dinner for Two* is not the first gay cookbook. I have found at least three others and viewed as social history they form an interesting picture. The first is *The Gay Cookbook* by Chef Lou Rand Hogan published in Los Angeles in the mid-sixties. Hogan used to write for the old sleazy *Advocate*, before it became gentrified, and published several gay novels under the name of Lou Rand. *The Gay Cookbook* is a wonderful creation of camp, faggot humor, and old time swish sensibility. Most of the recipes are all right and except for a gross overuse of MSG and the dictum that bottled salad dressing is far superior to homemade, there is nothing really wrong with the book. What delights here is that Hogan has managed to capture the tone and ambience of mid-'50s to Stonewall gay posing. After a particularly difficult recipe he can't help but add: "Well! Imagine, Mary. It's almost done. All you have to do is serve it to all those hot numbers you invited over."

Granted, this is not the height of humor or wit, but it does possess a certain style. The book is obviously meant for a California audience — lots of things with a Mexican slant to be served on a terrace. But reading through — and it is one of those cookbooks that you can read for pleasure — you get a picture of gay life that has the wit of *Boys in the Band* without the angst. *The Gay Cookbook* came out five years before Stonewall. There was very little literature available then — some suicide-ended paperback novels, and homophobic pseudo-scientific studies — and this book (probably sold through ads in *The Advocate*) was concrete proof of community.

The C.A.M.P. Cookbook was published in 1969 by Pleasure Readers (a porn publisher). Its authors are listed as Lady Agatha, in conspiracy with Don Holliday. Although it is a cheap, pulp, paperback original, the recipes are actually better than the classy, cloth cover *Gay Cookbook*. There is still the camp stance: jokes about greasing the baking dish, nine inch rolling pins, chicken, and sea food abound. But for all the silly chatter there is a serious presumption here that gay men are capable, competent, and have relationships. It is interesting that *The C.A.M.P. Cookbook* should be the product of a porno company. It not only attests to the marketability of the idea (and breaking the stereotype of the male homosexual as a sex maniac), but also acknowledges the fact that porno bookstores were (and are) important connecting places for gay men. Just as *The Anita Bryant Cookbook* (lots of box-lunch and church

social recipes there) and the *Jewish Holiday Cookbook* reinforce and define cultural communities, so *The Gay Cookbook* and *The C.A.M.P. Cookbook* did for gay men.

Both of these books are hardly for the gourmet — they are still at the "this is what a brussel sprout is and this is how you cook it" stage — but they are useful and entertaining. Like all good cookbooks they are social manuals, and cultural guides, as well as instructions for preparing food. In 1971 *The Myra Breckinridge Cookbook* by Howard Austen (Gore Vidal's "companion" of the last 30 odd years) and Beverly Pepper was published by Little, Brown and Company. This is not precisely a "gay" cookbook, but it does represent a cultural breakthrough of sorts. It is a collection of moderate to fine recipes interspersed with stills from old films (all very campy) and quotes from Gore Vidal's novels. "Myra Breckinridge is a dish, and never forget it."

What is interesting here is that Vidal's camp sensibility has been illustrated with pictures and enlarged with campy titles ("Flaming Faggot Trout"; "Cod Pieces"; "Cumin Covered Cock") and is being marketed to both a straight and gay audience. While the earlier books are clearly intended for only gay men, *The Myra Breckinridge Cookbook* presumes the influence of gay male culture on the straight world. The recipes here are for a more sophisticated cook; advanced, but not exacting.

While these three cookbooks all have their failings (I almost always go to my *New York Times* or *Escoffier* before I even think of them) they do have style and élan. They give a sense of a culture (albeit, somewhat out of fashion in these more political times) and a distinctive approach to the topic: they are about more than food. *Dinner For Two* alas, is only about food; and not much at that.

Designed to be total meals (a concept that escaped Maribel Morgan) for two people, the menus in *Dinner For Two* are like those "how to please your husband" columns you read in *Family Circle* while waiting in line at the supermarket. There is a standard, but slightly unusual, main course; a stylish vegetable; a fancy potato or rice side; and then a modest dessert. It's the smart meal for the smart queen. It's also so pasteurized, homogenized, and sensible that it lacks any character at all.

It's not that the recipes in *Dinner For Two* are bad, or inaccurate. It's just that they are boring; they lack imagination. Half the fun of cooking — and reading cookbooks — is the love of food, a sense of adventure that

Continued on page 12

BOOK
GAY COMMUNITY NEWS
REVIEW

BOOK
GAY COMMUNITY NEWS
REVIEW

BOOK
GAY COMMUNITY NEWS
REVIEW



Hmm, let's see, Single Parent Family, NO, Homosexual Family, (see Gay or Lesbian), No, Inter-Racial Family, No that's not us either. Lesbian Single Parent, No, Office Family, Commune Family, Friend Family, NO, NO, NO; Oh here we are, The Perfect Nuclear Family!

Making It Together

Friends as Family

New Kinds of Family and What They Could Mean for You

by Karen Lindsey
Beacon Press, 1981
Boston, MA
282 pp.

Reviewed by Eric Rofes

Family issues are receiving tremendous attention to-day from conservatives and progressives alike. The Right has misappropriated the term "Pro-Family" and used it to define a political agenda of repression and victimization which targets women, gay men and lesbians, people of color, and poor people. The Left has debated the appropriateness of salvaging the term "family" and the role that the nuclear family has played in building the capitalist state and maintaining patriarchal oppression. The debates from both sides have crystallized around key events such as the White House Conference on Families in 1980, key initiatives such as the so-called "Family Protection" Act introduced in Congress during the past two sessions, and key issues such as reproductive rights, the rights of children, and abuse and neglect within the family.

An unspoken part of many of these debates has often rested on issues directly related to the existence of an increasing number of lesbians and gay men living in new configurations which some of us choose to label "families" and others choose to label with other terms. This has most recently been evident as journalists attempted to analyze the 1980 National Census and were struck by the vastly increasing numbers of women and men who are living alone, with a same-sex partner, or in "group households." These demographic whizzes have, in all my readings, postured that these increases are due to dozens of factors, yet have consistently failed to even consider the possibility that more and more people are coming out as lesbians and gay men (horrors!) are living with lovers, friends and our children. I particularly enjoy reading demographic analyses of neighborhoods such as my own South End, or Cambridgeport, or Dorchester, or Jamaica Plain, or Back Bay — all neighborhoods in the Boston area with rapidly increasing populations of lesbians and gay men — which mention the "increasing population of single men and women." A friend who is active in organizing his neighborhood found himself attacked by gays and straights alike when he had the audacity to tell the press that his neighborhood had a substantial gay population. In some strange way it seems that to acknowledge the increasing presence of lesbians and gay men in households and neighborhoods throughout the nation would result in a mass exodus.

Lesbians and gay men have not yet played a pivotal and active role in the debate on the family. This is not surprising to me, as we are both in a unique position to judge this institution and yet often have tremendous apprehension about touching this issue at all. More than any other group I can think of, except perhaps the physically challenged and mentally retarded, lesbians and gay men are restricted by the state from participation in the legally defined American family. Our children are routinely snatched from us by the courts. Legal

marriage is forbidden, along with the legal and financial benefits that may accompany it. Lesbian and gay male youth are abused by their parents, who continue to force them into therapy, shock treatment, and institutions or kick them out of the house and into the streets. While these may sound like extreme cases which do not routinely touch all of our lives, if one thinks about the fears revealed by the traumas accompanying coming out to one's parents, children or spouse it is clear that our relationships with our biological families are often precarious.

These examples of oppression suffered by lesbians and gay men at the hands of the traditional family (and sometimes the non-traditional family, also . . . Are single-parent families kinder to us? Are adoptees treated more sensitively by their parents when they reveal their lesbianism? Have extended families shown a greater ability to appreciate a gay teenager?) explain our reluctance to take leadership in any drive to reclaim the concept of the "family" from the Right, yet they do not deny the fact that lesbians and gay men are in the vanguard of creating new networks of relationships that support and nurture healthy individuals without exposing them to many of the oppressive features of the nuclear family. This recognition has, to some extent, been made clear in Karen Lindsey's important new book *Friends As Family*. Lindsey's book attempts to document many of the new and increasingly popular networks that some people term "family." Lindsey uses the term "family" broadly and allows the subjects in her book to use it as they see fit. This results in the creation of the "office family" (you know — Mary Tyler Moore, Rhoda, Ted, Murray . . .), collective households that consider themselves a family, and organizations which see themselves as families.

The book is an excellent starting point for a consideration of the relationships and networks people are living in today. The author provides a historical analysis which allows the reader to recognize that the nuclear family has not been the only ballgame in town for the past tree centuries. By walking us through life in the Lowell mills, utopian communities throughout America, and the family networks of Black slaves, it becomes clear that there is a tradition of women and men who either chose to live beyond the confines of mom and dad, or were forced to cope with oppression by creating new relationships beyond the biological family. Those of us who were indoctrinated into family concepts by Ozzie and Harriet or the Cleaver family are lead to realize that a diversity of family forms *did* exist before 1970.

The lesbians and gay men we visit through the book provide only a cursory glance at the important changes we are bringing about through our chosen relationships. Somehow I wish Lindsey had been more daring in her portraits of how we live — even Jane Howard in *Families* felt comfortable showing us lesbian mothers. Lindsey does show us a single gay man who has created a support network of friends (which seems to me to be a common experience for gay men whether or not we accept the term "family"). Networks of lesbian-feminists raising children are also visited, as is a community of Black feminists who may have never met one another but, from the support they receive through their mutual correspondence, feel bound together in a familiar way. Lindsey's inclusion of lesbians and gay men is

certainly well-done and commendable. I suppose what I am looking for is a full book on the experiences our communities have had with new patterns of relationships. It is, at times, difficult to read parts of *Friends As Family* because of what Lindsey does *not* say. While I can respect this author's decision to let most people talk for themselves and keep her own analysis of their "families" limited, I hunger for more substantial treatment of particular themes related to lesbians and gay men.

In particular, I believe that gay men are forging exciting new patterns of relationships ("families" or not) which explore issues of monogamy, celibacy in primary relationship, triads, and friendship networks, which can teach all men quite a bit. What is clear from any study of family issues, including this book, is that women have little trouble becoming a part of a family and contributing to that family in a significant and positive way. Men are the crux of the family problem, and yet family issues are rarely looked at from this perspective. Battering, child abuse and neglect, lack of commitment, inability to communicate, inability to compromise are, in my eyes, severe problems men experience in all kinds of American families. The failure of conservative "pro-family" groups to acknowledge this fact can only result in the failure of their mission to save the family. However, acknowledging that men are at the core of the crisis in the family, the situation can only be remedied by changing the American man, which will, in turn, result in the changing family. It appears clear to me that, in any case, the family is going to continue to change. (Hurrah!)

I am a bit disturbed at the book's subtle, yet pronounced, tendency to feel positively about reclaiming the term "family." I believe it is important to acknowledge that for many people (particularly many lesbians I know) the term "family" is a term so loaded with abuses and violence and manipulation that all they can do is wish it lost its place of prominence in English usage. I wish that we could see friends as *friends* and grow to recognize that, for many of us, the people we call friends will be the major sources of support, continuity, joy, and sharing in our lives. We would have to neither bless them nor curse them with the label "family" but could accept their value under the term "friends."

Perhaps what is most important about this book is that we find an intelligent feminist writer contributing to the generally sorry pool of literature on the American family. Lindsey's contribution stands in stark contrast to most of the contemporary literature being written on this subject. We have seen enough books decrying the decline of the family (and civilization as we know it!), assessing its causes, documenting the fall-out. It is time we have books which look positively at the relationships and networks contemporary American women and men are choosing *instead* of the *Donna Reed Show* and *Father Knows Best* families. *Friends As Family* does this and I recommend it to you, your friends, your family, your family of friends, the friends of your family, and little Beaver Cleaver.

Cook

Continued from page 1

should drive you to try new ideas, experiment. The presentation of these recipes is like a science lab book: follow the simple instructions and nothing can go wrong. *Dinner For Two* is not a cookbook for people who can't cook — it's for people who can't think.

If that seems like a bold statement take the following, (please):

Ice Cream with Hot Chocolate Mint Sauce

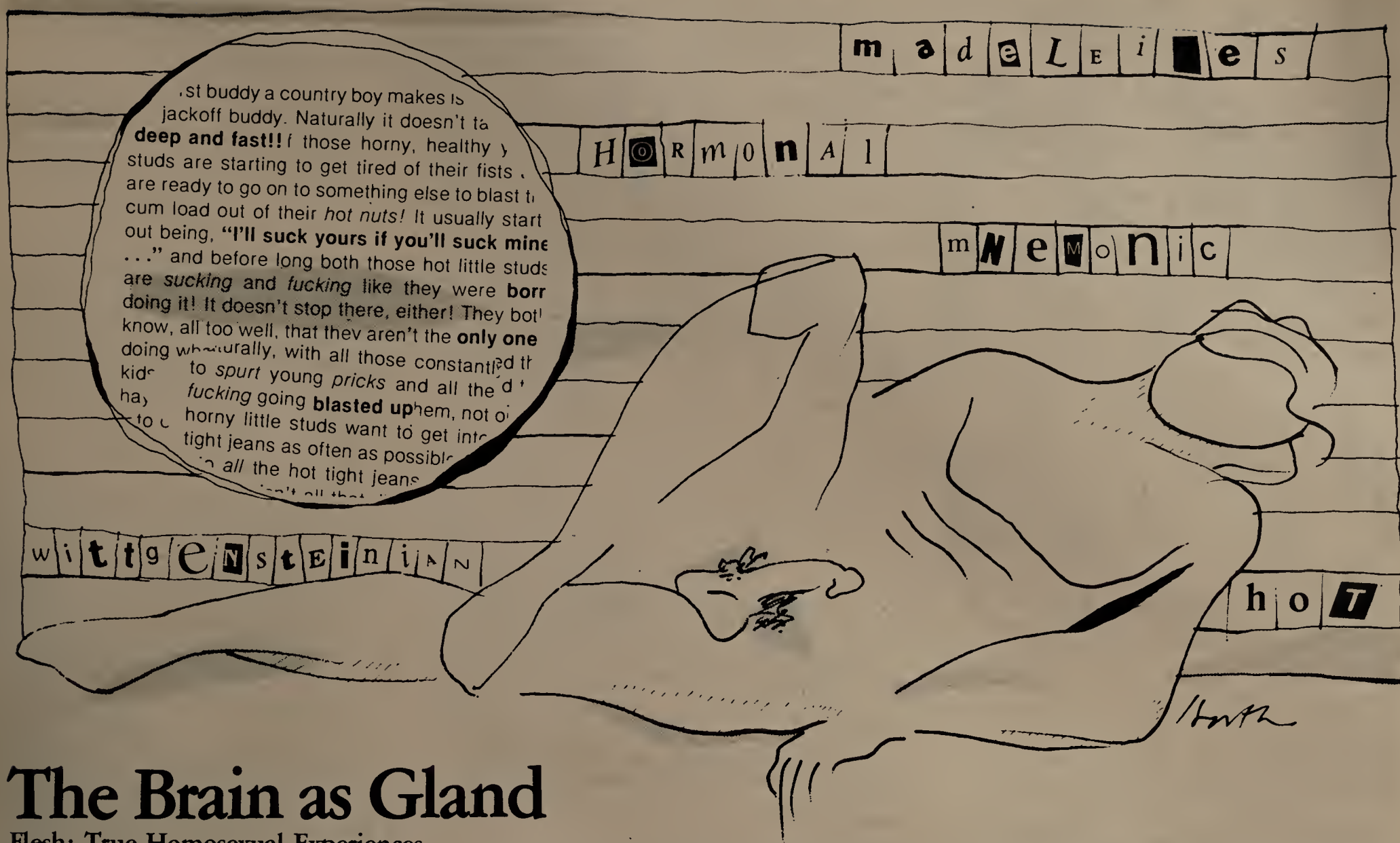
Gently heat the chocolate syrup or sauce in a small sauce pan, preferably in the top of a double boiler. Remove from heat, stir in [mint] liqueur, and immediately pour over a scoop of ice cream in a dessert dish."

That isn't a recipe, it's something you read off the back of a chocolate syrup box.

To make matters even worse, recipes are repeated throughout the book. Instructions to cook rice as "directed on the package" appears eight times, a rice pilaf recipe returns three times, and there are six suggestions for buttered noodles. I know rice goes well with chicken but this is ridiculous. And on top of everything else the book lacks an index which makes using it nearly impossible.

Maybe it's mean to pick on *Dinner For Two*, there are worse cookbooks. But what is interesting is how a book on cooking, aimed at the gay male market, could go so wrong. It would be stereotyping to say that all queens know how to whip up a chocolate soufflé, or get together a batch of timbals in no time flat. But it is true that most gay men (lacking the requisite providing wife) have learned to fend for themselves and can, at least, pour syrup over ice cream without the help of a book. *Dinner For Two* turns gay men into Stouffers Frozen Dinner clones. It makes one pine for the silly, campy, lightheartedness of *The Gay Cookbook* whose tone presumed a sense of community and shared sensibility.

If *The C.A.M.P. Cookbook* is representative of a pre-Stonewall gay culture what does *Dinner For Two* say about gay culture in the 1980s? Have we been so assimilated that gay publishing houses and gay men will accept nonsense like *Dinner For Two* and try to pass it off as good, or even useful? Culture — like food — is important, vital to people's lives. If *Dinner For Two* is any indication of the shape of things to come we're all going to starve to death.



The Brain as Gland

Flesh: True Homosexual Experiences
from Straight to Hell, Volume 2

ed. W. Leyland
Gay Sunshine Press, 1982
San Francisco, CA
192 pp., \$10.00

Reviewed by Martin Krieger

Self-help books make me nervous. They always require a new discipline, a calling forth of will, a denial of how I have always gotten along. When I think I don't grow rich, I just write a book. When I stand up straight, I get a pain in the ass. When I try to concentrate, I think of all the wrong things. Or maybe they are the right things.

But jerk-off material is an entirely different kind of self-help. It's self-help that works. The payoff is fairly immediate, and coming, among its other benefits, is anxiety-reducing. Of course it is helpful if the stuff does not make you feel guilty — both the jerk-off material and the masturbating itself. And there is much to be said for reasonably good printing, lively diction and style, and a feeling that this jerk-off material has some class (even if it is about degradation as well). *Flesh* works, it's liberating, and it is the best written stuff there is. As a practical matter, considering its use, I wish the binding were sturdier and the pages would lie flat. Still, it fits into my household decor. Unlike *Blueboy* or *Honcho*, which are roughly the size of *Time*, *Flesh* sits nicely on the coffee table, on top of Roland Barthes and covered ever so discreetly by Hanna Arendt's *The Life of the Mind*.

Jerk-off material is about the life of the mind, about the capacity of writing and reading to get the juices flowing. (For now I shall restrict myself to written rather than pictorial material.) Doing this with class is no mean task. Cheap formulaic porn surely works for a while, but it is boring, the adjectives are awfully repetitive, and it does not have a lifelike feeling. Traditional literature can be quite wonderful and involving, but the tradition has been set up to take the edge off life, to make it into decorous art, even when literature is trying to be shocking. In both cases the juices are remarkably homogenized and their flow quite smooth. But in actual life sexuality and intrigue are mixed together much more heterogeneously. In this sense *Flesh* is much closer to a tradition of painting, in particular the paintings of Christ, than to any tradition of writing. Paintings may show but need not say what is going on, and so sexuality may make it in when intrigue is supposedly the only theme. Writing can be subtle and euphemistic, but painting cannot say certain things, so painting's insidious power is more threatening. Conversely, in *Flesh* the theme is sexuality, but because these are supposedly real life stories, the editing of the various contributions can get away with much greater art than readers might usually tolerate. Here is the fulfillment of William Gass's *On Being Blue* (a wonderful book on writing's power to be blue: to be that color and to be off-color).

Jerk-off material shows just how much the brain is a gland, how much we are integrated hormonal systems, how much those glands and hormones are cognitively organized, and how our growth and development turns mere physiology into culture. Remember, no one is stroking your cock when you read this stuff, and still it

gets hard. Whether it be due to fetishes, or rhythms, or behavioral training or meaning itself, it is amazing how powerful words are. (For women the issues will be different, but it is clear that there is such sexually exciting material for them, too.)

Straight to Hell (STH) or *The Manhattan Review of Unnatural Acts* has been published for the last ten years or so by Boyd McDonald. Each issue is a booklet which is an 8½ by 11 sheet folded in two, about thirty-two pages filled with readers' stories of their sexual adventures, selected and edited by McDonald. It is "pro homosexual [McDonald does not like the work "gay"], pro women, pro all minorities; anti "straight," and anti American un-American." There are illustrations from places like AMG and Sierra Domino, selected either for the offness of their quality, their outdatedness (reflecting McDonald's generation's tastes?), the size of their cocks, or the models' winsome unwholesomeness. While some people subscribe to *STH* for archival purposes, and some for putting it on their coffee tables, most readers buy it because it is useful and it works, just what is more generally characteristic of how-to-do-it and crafts type publications. One of the reasons *STH* has succeeded is that it is part of the larger success of specialized periodical publications in the last fifteen years, the post-*Life* period. There are lots of other gay sex periodicals, many of which must do much better than *STH* in circulation. But *STH* is not a mass market magazine (no ads for cigarettes or liquor here). Like a monthly for collectors of cookie cutters, this one is specialized.

Flesh, and its predecessor *Meat*, are collections of work from *STH*. I was tempted to do a careful content analysis of them for this review, but I'll leave that for the *Journal of Homosexuality*. More casual empirical investigation (which is, for better or worse, always interrupted by sexual arousal) leads me to note the large number of stories of early sexual experience that involve older brothers, uncles, elders in general, and authority figures such as priests and teachers. As far as I can figure out, sexual interaction is most often initiated by the youth if the person is a priest or a teacher, and it is almost always initiated by the brothers or the elders if it is a family member or friend. I suspect that it matters that family members are more likely to be in intimate contact with each other (the incest taboo needs a probabilistic reformulation), and that professionals are actually quite "ethical." It "helps" that these men often do not think of themselves as gay, and that they believe that they are just meeting their needs — at least if they are afraid of being gay. Or if being gay is consciously thematic, its forbiddenness increases the excitement. Gay liberation will make homosexual sex more available — but its positive gay connotation will make it harder for men to get away with not thinking of themselves as gay.

The basic governing rule is that sex will happen everywhere unless it is expressly forbidden, and when it is forbidden it will happen surreptitiously. The question is not whether but how and where (at least for these men). And this leads to the most hopeful feature of this collection. When men are motivated they are remarkably entrepreneurial and inventive and persistent. The cock seems to be one of the great motivating powers — or its surrogates for one of those powers, such as love.

Yet what is also not much discussed are the many, more passive males (and this is because such men have less to write to *STH* and are less likely to write at all),

ones whose drive is much more directed toward display than toward performance (as my straight women friends keep telling me, and which I observe in the gay world as well), or who are not much driven in these directions at all. What also seems to be missing in these stories is the veneer of romance or, for the most part, actual love. This is quite remarkable. Sexual experience leads to vulnerabilities that are frequently associated with love. These men seem to have been able to put that away for a while, or at least they do not expect love or romance and so set up their sexual encounters so that love and romance are unlikely to ensue.

What does it mean to be *driven*? What does it mean to say, "I was *hot* (and horny), so I went out for sex." In part, it is being literally hot, hot and bothered, blood vessels dilated, skin hot to the touch. In part, it is feeling attractive, and that heat is what we attribute to others when we see them: He is a hot number. Here I am especially concerned with that inner feeling of heat that motivates action — although I almost inevitably will display my being hot (or being in pain, to be Wittgensteinian) in a way that others will appreciate. My needs can make me into someone who is attractive to others, a hot number for them, hot and worth while. "I feel hot tonight." Even sublimation may display my heat, almost despite myself, to others. Heat also is a restlessness, at certain times of the day, a tension. Perhaps heat, that sexual desire, is something like a hunger, one which depends on when or what you last consumed, what other preoccupations you have, and what is available to be consumed. Going to the frig in the middle of the night. Now of course hunger is much more complicated. We consume food to satisfy many needs, and sex is also sometimes like that. And we have a gourmet meal as part of a larger cultural experience — expressing both love and wealth. And eating is a great sport, a way of demonstrating our love of life and love for each other. Sex has all of these qualities. But being hot is something more. It is a very special kind of hunger, when there is a need both for sexual release and also for touch and comfort — but in a gay male world in which love and loyalty must play rather reserved roles. (Being hot may account for lots of male behavior.) I do not know exactly what the need for release is or what the release itself is. It is not likely to be simply hormonal and seminal flows. This touches the energetic, caloric, hydrostatic conception of heat of the nineteenth century, Freud's notion of libido. And then being hot is not so much a hunger as an energetic capacity.

My feeling hot may have remarkably little to do with the beauty or the fantasy quality of the other, at least if these *STH* stories are to be believed. Cock size and action, entrepreneurship and accumulation of semen, seem to matter more. *Blueboy* is not about being hot (although its models may be imputed to be or perceived as hot). *STH* is. *STH* is the *Forbes* magazine of the sex world.

The great mystery is why masturbation is not enough. Saying that we want touch and love and companionship is only a restatement of our need for transcendence. In this sense *STH* is filled with testimonials to God's power in our mundane lives. Authenticity eludes us still, hence the accumulation of material, whether it be capital or semen, will always be marked by poignancy.

Jerk-off material keeps someone who is hot at home. That those who write for *STH* (and who are presumably

Continued on page 8



Terror and Hope

What Has Been Lost

by David Eberly
The Good Gay Poets, 1982
Box 277, Astor Sta.
Boston, MA 02123
50 pp., \$4.95

Reviewed by Jane Barnes

This week I moved into David Eberly's neighborhood in more ways than one. Although we've been friends for four years, when I took up *What Has Been Lost*, reading it straight through, I realized I had discovered a stranger and a brilliant poet whom I had not known this way before. I had never seen many of these poems, although

I had done writing work with him, gone to most of his poetry readings, and have had many rich conversations with him. An intensely private man, tall and lean, there is much power in his presence, much hidden. It is strongly apparent in his writing, in these cool elegant, finely-crafted poems from which much life flows.

He does not speak of them easily, of the terrors of his life, the fears and horrors they have unleashed. He touches me through this coolest of media: black words, as he calls them, "a signature held black against the dusk, luminous." These are poems of paradox and deep pain, from which issues a spirituality firmly rooted in things as they are—a Wallace Stevens phrase I use deliberately because he is a worthy student of Stevens, whose dialectic and clean style his remind me of.

I see the poems as a dialectic between his "green," creative poems, and his "white"—destruction poems. These words appear systematically in the two types. "Blue" he saves for the most religious of poems; it occurs exactly twice. The "white" poems are as cold as deathmasks, and they speak of the suicides of friends, of his own attempts. This morning over omlettes, in the brilliant February sunshine, he laughed and said, "I've always been in love with death." "But it's the peace of death, perhaps, which is what comforts," I said. He looked disturbed. The "white" poems long for that peace: "Now I twitch from one bar to the next" ("The Visit"), "This is the state you called hunger. . . / It was our last moment of tranquility / before desire and need locked words / to the pitch of lovers" ("Surviving Summer"), and "One note incessantly greets the other; / true, not true, true, not true" ("Herring Cove"), and "Lust in the mind severs limbs" ("Shiva"). These poems look for relief from the passions of "the habitual man," as he calls himself, freedom from that dialectic of life and death.

He supplies his own answers in the "green" poems: "Discover one tree thin and white / standing on the dull red moors, in blossom" ("Gnome in the Grotto"), of growing things, but still white. And the more optimistic ones,

"What is this clear sound?
What are these bright bells?
David dances in the sight of God.
Fat cows feast in green fields."
("The Hum of God's Name")

"The voice of my teacher
Tosses the green trees behind me."
("The Voice")

And in a sister poem:

"And the waking then to a new day of light,
all things supported by rays
strong as rope,
and the world, Jane, like your bright cloth,
lifted up."
("Weaving")

There are paradoxes woven into the poems as in "my Self is a maelstrom within a shell," and in the beautiful poem, "Lovely is a word of clear light / that graces the few trees behind it, / that flees those figures not within it."

The riddle of what has been lost is answered in that title poem (which speaks most optimistically when speaking of the voice, the power of communication):

"Resonance:
hawk

across windshield
high up,
blue heron in lake,

Vivaldi's lute, light's
gift
cormorant"

a signature held black against the dusk,

luminous."

In other words, it is the resonance, the re/sounding, the answering, the re/echoing, which saves him. How alive these poems are with the visual specifics of what he so closely observes, how full of elegance, terror and hope. They portend a poet of major craft, of deep feeling, and of fine intelligence. This is a rich surprise, and the intimacies of pain, here, are *writ large*, as is the quiet peace in them. I hurt reading these poems, and, strangely, paradoxically, I am much calmed.

Out From the Tidy Garden



BLACKBURN '82

Lily Briscoe: A Self-Portrait

by Mary Meigs
Talonbooks, 1981
Vancouver, BC
266 pp., \$8.95

Reviewed by Peg Cruikshank

Sometimes a book is published, without fanfare, far from the strongholds of the literary-industrial complex, that creates excitement because of its originality. Copies are eagerly passed among friends. Readers instinctively know the book will find an audience.

Lily Briscoe: a Self-Portrait is such a book. It is the autobiography of a lesbian artist in her sixties, an American who now lives in Canada. The title alludes to the artist in Virginia Woolf's novel *To The Lighthouse*. On the cover is a self-portrait by Mary Meigs.

The feminist movement has freed many women to call themselves artists, a healthy political and social development but one which has produced a lot of bad art. *Lily Briscoe* is the real thing. Its publication by Talonbooks shows the vitality to be found in the small press.

Lily Briscoe is not a conventional autobiography, for,

as the author herself notes, it does not trace the outward events of her life. Instead it is a series of reflections or meditations on her experience — as an artist; as a lesbian; as the survivor of an upper-class background; and as the partner of the two notable writers to whom the book is dedicated, Barbara Deming and Marie-Claire Blais.

The *tone* of an autobiography is crucial to its success, especially one in which feelings and perceptions are more important than external events. If you paint unflattering portraits of other people, readers will suspect you of settling old scores. If you make too much of your own importance, they will be annoyed. If you analyze yourself too closely or give too many details about your crises, they will be bored. "Why should I read about *you*?" the skeptical reader asks at the beginning of an autobiography. Like May Sarton, Mary Meigs is interesting even in her small vanities and self-doubts.

But luckily for us, she is far more open than Sarton in discussing her lesbianism and far more ready to see it as a shaping influence in her life. Her early shame about her feelings for women and her later reluctance to have her lesbianism so much as mentioned by her friends are candidly acknowledged. What she says about the puritannical attitudes of her family towards sex is particularly interesting. Given her background, the public affirmation of her lesbianism in this book is a fine victory over silence, suppression, and respectability.

Mary Meigs describes her emotional life in a very engaging way, especially in the section where she tells how she met Marie-Claire Blais, fell in love, and stepped into a triangle composed of herself, her new love, and her long-established partner, Barbara Deming and lasting six years. This part of the story (which first appeared in the Canadian journal *Exile*) made me wonder if the restraint and good manners of the women did not add to their suffering, but that is only the hunch of a reader given to curses, outbursts, and smashing the crockery.

Sometimes even good writers have trouble describing lovers in a way that is not tedious or embarrassing. In *Lily Briscoe*, however, the portraits are fascinating, complex, and apparently fair-minded. "When I am in love," the author writes, "I am like Lily Briscoe, making of love a work of art, giving it that totality of attention one gives to painting a picture or writing a poem. There is a pre-love state when one wavers, slipping in and out of love in a most surprising way, with the illusion that one can control the situation, and then suddenly, it is too late; the situation is uncontrollable. One is now in a state of obsessive attention to the other person . . ." (p. 95).

Another passage shows the art of composition that makes this book such a pleasure to read:

In talking about love, I want to explore these fatal changes: from something so joyfully given and received, to something boated with guilt and resentment, with self-justification and judgment of the other. The cycle was sometimes interrupted; and

sometimes, my love would get tired of *me* and I would suffer the torments that I visited on others, but I cannot think of any love of mine that did not have its dark and suffering side, its turning inside-out which would last for longer or shorter periods, and then, go through another mutation into friendship of the most harmonious kind. Could we have been such loving friends without the initiation and the pain, the possessiveness and the shedding of possessiveness? I doubt it. The tender vestiges of sensuality lie at the bottom of our friendships and remain at a level I can absorb, and we no longer ask more of each other than we can give (p. 74).

Passages like these make me wonder about all the well-off WASP lesbians of Mary Meigs' generation. Where are they and what are their lives like? What do they read? Have they been influenced by feminism, as she clearly has? Do they accept their lesbianism as wholeheartedly as she accepts hers? Will her book encourage any of them to tell *their* stories? If we are truly serious about valuing diversity in the lesbian community and in the larger gay community, then we need to seek testimony from some of those seventy-year-old lesbians in the East who found each other in women's colleges and have lived quiet, semi-secret or secret lives for the last forty or fifty years. The links between class and privilege and the freedom to be lesbians (a muted theme in *Lily Briscoe*) needs to be more closely examined in other autobiographies.

Lily Briscoe contains chapters about birds, about enclosures, about the author's sister and brothers (there is a funny scene of the siblings gathered to mull over their investments), and about significant friendships, for example, with Edmund Wilson and Mary McCarthy. A droll detail is that it was Wilson, high priest of literature and voice of the patriarchy, who introduced Mary-Claire Blais and Mary Meigs. Another droll detail is that he was in love with Meigs.

Chapter six offers a rather sinister but wholly believable picture of Mary McCarthy. She caricatured the author in Dolly Lamb, an artist who appears in her novel *A Charmed Life*. Mary Meigs naturally felt betrayed. The unflattering details didn't matter so much as "it mattered that Mary seemed to want to quench my faith in myself, that she activated the dormant seeds of doubt that made me so ready to hate myself and my work" (p. 152). Here I see the upright WASP, honest and good, surprised by the malice and destructiveness of the Irish Catholic. But Meigs describes her bad fortune with dignity and insight. It is satisfying that she, and not the acid-tongued novelist, gets the last word.

Canadian reviewers of *Lily Briscoe: A Self-Portrait* made much of the author's famous friends, but Mary Meigs is clearly important in her own right. If we are lucky, this beautifully-written first book of hers will not be the last.

Daily Life

Shangrila and Linda

by Alesia Kunz
Prickly Pear Press, 1981
Box 221, Old Chelsea St.
New York, NY 10113
252 pp., \$6.95

Reviewed by Andrea Loewenstein

Shangrila and Linda is a new lesbian novel which is a refreshing change from the current ultra-linear narrative embodied in recent lesbian novels like *Choices* or *Who Was that Masked Woman*. Stylistically, Alesia Kunz is much more related to Bertha Harris than to Rita Mae Brown; unfortunately her experimentation with language, unlike Harris's, is often halting and not fully thought-through. *Shangrila and Linda* is an outstandingly uneven book — sometimes it's fun and springy, and other times it's irritating and boring. Kunz uses short, often incomplete sentences, punctuates sometimes traditionally and sometimes with lots of dashes and dots, and skips around constantly in the areas of style, voice, time sequence, and theme.

The book's about a young woman named Shangrila (and occasionally several other names) between the ages of about 18 to about 34. It concentrates on her emotional development, and especially on her relationships with the many women in her life, including her mother, therapist, numerous friends, and lovers, and concentrating especially on her relationship with an early close friend and love (although never lover) Linda.

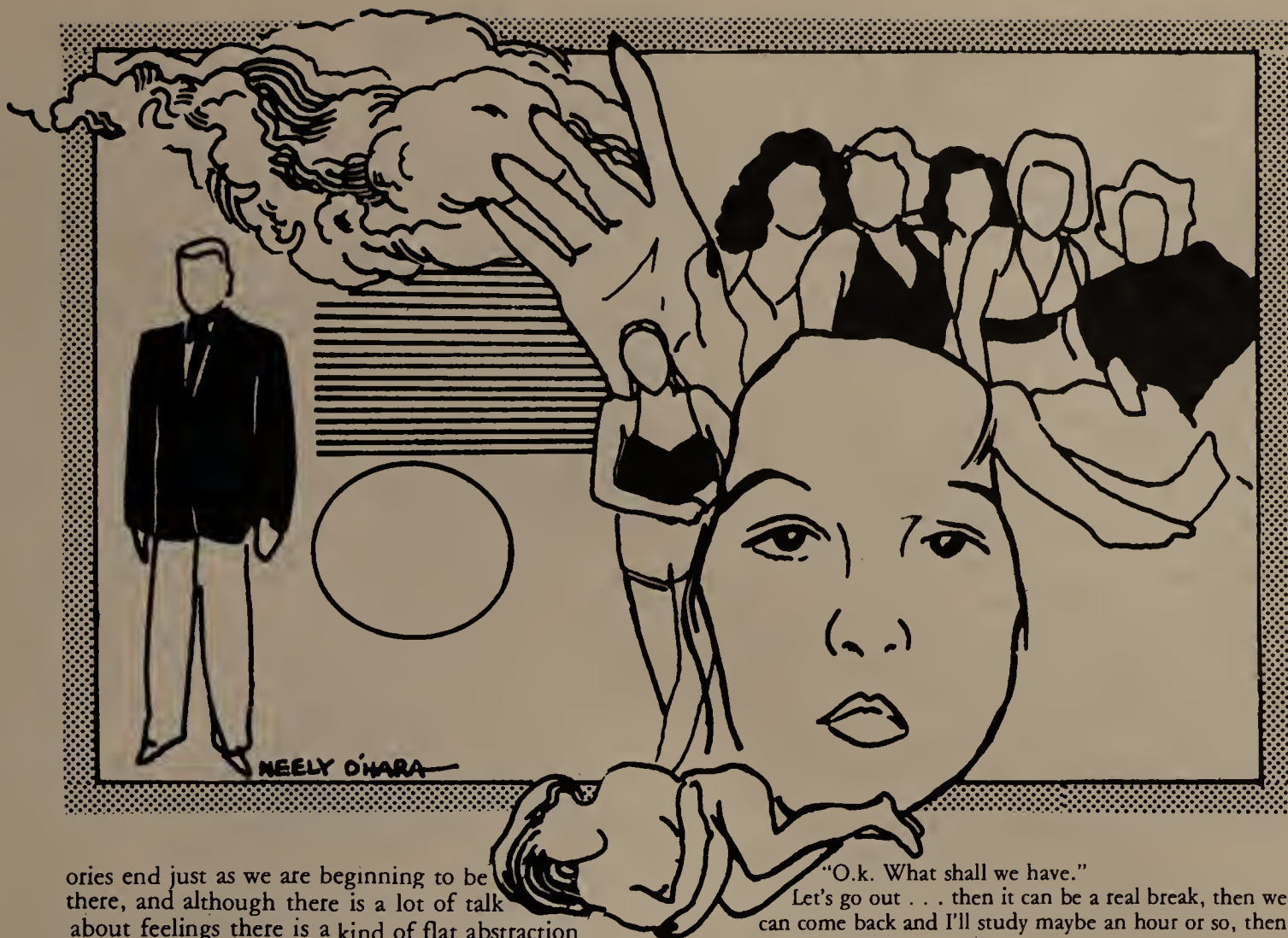
The book starts with Shangrila somewhere in the mountains (California?) with three other women, some dogs, lots of acid and grass, and lots of feelings.

I lay on the ground giving myself to the sky — feeling my wonder and everything passing through me — I passed into the sky — and out — I felt Lent move next to me and became aware of her consciousness — then Tang's — I felt Lent's stonedness, her emotions were coming toward me — Tang's feelings were directed toward Lent — Lent said some words to herself and to the sky — Tang told Lent to be careful of the cactus that was almost under her — she said she didn't feel anything — (pd. 6)

As it develops, Shangrila is in the process of falling in love with a woman called Diane, and so far the book is familiar enough — sometimes clichéd, sometimes quite lovely, but generally sequential.

By page 13, though, we're back "four years ago (when) Shangrila found herself waiting on a weekend for a man she was in love with, infatuated with; had been seeing daily for months —" (p. 13) and then off to several other important friendships, a very moving childhood memory, a dream, a few more friendships, a college-days reminiscence, and another close friendship with a friend who "also always left the last batch of cookies in too long" (p. 37) which is how this section ends. In a way all this is fine — it follows the way the mind shifts around from the present to the past,

through a number of seemingly unrelated images and associations — but there is also something irritating about it. The lovers never seem to make love, the mem-



ories end just as we are beginning to be there, and although there is a lot of talk about feelings there is a kind of flat abstraction about it all.

Next comes a long sequential section which deals with Shangrila's relationship to the Linda of the title, whom she meets in high school and drops in college, after being frightened by another girl's lesbian advance and her parents' objections to the relationship. It's a good story, familiar to many of us who have struggled with coming out, and the theme of Shangrila's betrayal of herself and her friend is quite powerful. Unfortunately, the style of this section works against the power of the theme. Although still short, the sentences are more traditionally punctuated here, and the sound is simplistic and jerky, like a beginning reader. The flatness is still present, and although obviously a lot is going on behind the constant games of tennis, naive recountings of the day's activities, and trips to get pizza or ice cream; nothing in the two girls' relationship is analyzed or described below the surface. When Shangrila goes away to college the two girls live in different towns and do a lot of traveling back and forth.

When they arrived Shangrila unpacked and set herself up in the livingroom to study. After two and some more hours she took a break. She found Linda sketching.

"Want to take a break."

"O.k."

"Let's take a brisk, as they say, walk."

They walked for ten minutes came back and went to their positions. At the end of another few hours Shangrila shut her books with a loud snap and went upstairs. She leapt on the book where Linda was sitting.

"Let's eat."

"O.k. What shall we have."

Let's go out . . . then it can be a real break, then we can come back and I'll study maybe an hour or so, then let's talk and go to bed."

After having a delicious manicotti they returned home and Shangrila forced herself to study for another hour and a half. Then they took another wal)k and got ready for bed.

"How are you doing in your courses, Shang."(p76-77)

Apparently Kunz is trying to write in the voice of a naive teenager who doesn't feel her feelings most of the time and wouldn't have the words for them if she did; but to imitate such a character's probable writing style isn't a solution. Kunz seems to have forgotten the old writers' cliché about describing boredom — the last thing one wants to do is to be boring. *Shangrila and Linda* is often boring — and Shangrila in this section seems not only young and sacred but also slow and doltish.

Although there are still flashes of quite brilliant writing, the book goes downhill after this halfway point. Lacking the unifying themes of the first half, it becomes increasingly confusing and scattered, full of loose ends and short bits about gay and women's liberation, the narrator's therapy, her relationship to her mother and to Linda, as well as numerous seemingly unconnected people, and episodes. It sometimes seems that the only unifying factor is that all these people and events happened in some one person's life — and this just isn't enough.

What is evident in *Shangrila and Linda* is that Alesia Kunz has some good ideas and can definitely write. Hopefully, Kunz' next novel will be tighter and less random. A good editor and another few drafts would have made a tremendous difference in this one.



Dirty Pictures

The Barn, 1948 and More Dirty Pictures

by Blade
Stompers and the Leslie-Lohman Galleries, 1980
259 West Fourth St.
New York, 10014
32 pp., \$10.00

Reviewed by Paul Volpe

"Hey Soldier . . . Come on over 'n have a drink. Go on, ease your pants down and whip it out. . ." This invitation on page 1, accompanied by an illustration of a hot young sailor with his pants open, cock in one hand, whiskey bottle in another, is the perfect introduction to *The Barn, 1948 and More Dirty Pictures*, written and illustrated by Blade.

The book itself falls somewhere between a good J.O. mag and a slick art book of the coffee table variety. It is printed on a heavy glossy stock and consists of about 90% illustrations, and 10% dialogue, designed to make you and the illustrations come alive.

"The Barn," the only story in the book, takes the reader, or voyeur, through a heavy work-out between a hitch-hiking farm boy and a slightly older drifting biker. Well, naturally it rains, so they seek shelter in a barn where they strip to "dry off." One thing leads to another, I'm not sure who seduces whom and the biker is teaching the eager farm boy a few new things to do with his dick besides beating off.

The rest of the book features brief sexual encounters,

continued on page 7

Organizing Our Way Out

Salir a La Luz Como Lesbianas De Color/Coming Out Colored

by Maya Chumu, translation by Emiliana Carera
Tsunami Press, 1980
P.O. Box 21913
Seattle, WA 98122
93 pp., \$3.00

Reviewed by Juana Maria Paz

Coming Out Colored is a book in two parts, Spanish and English, with the Spanish translation first. It contains a 57 page analysis (in English, the Spanish is somewhat shorter) in seven sections: *What It Is*, *Family*, *Ethnic Culture*, *Illusions of Grandeur*, *Wimin's Liberation*, *Woomoon Identified*, and *Facing Our Own Contradictions*.

Also included in the book are quotes from other women of color around the country, in response to a survey the author has circulated in her attempts to document the goals and struggles of women of color everywhere.

Update: December 1980 opens the book with global political analysis and examples of institutionalized racism, such as:

"The Bureau of Indian Affairs was created a century ago when farmers and gold prospectors wanted Indian Land. The cavalry was then called in if Natives did not peacefully acquiesce. Tactics haven't changed much, just gotten

more sophisticated."

"The mainstream will shut their eyes to genocidal practices such as 40% current conservative estimates of sterilization of women on reservations. . ."

"Destruction of the earth and genocide is not love. Any future political system must develop with respect for human potential and preservation of the earth as high priorities (if) the human race will evolve to serve the noblest ideals. . ."

After this political overview, Maya begins to explain *What It Is* but not without first stating,

"I make no excuses for the way I write except I want to be consistent, clear and try to stay objective."

The uncompromised and uncluttered honesty of this author helps to reassure me that the 80's are indeed a decade when everyone will come out of the closet and start straight-talking about everything. Maya Chumu is a practical and astute political observer:

"Racism is a militant and economic power play by white people to exploit the natural resources and labor of dark people for the production of excess goods."

"The Emergence of color wimin fighting for her own liberation and that of her people is possibly the most important development in the liberation struggle for when we begin to see the need for the liberation of the most oppressed among us, we will begin to identify with a united effort to overthrow the common enemy — white imperialist rule. The Liberation of color wimin is not merely a "good" humanitarian act but a necessary impor-

tant first step for the liberation of all oppressed peoples. . ."

"The oppressors see us at what price we will sell out. We see ourselves as wholly wanting our creative energies (spirits) alive and well in this world."

"Statistics show that the average age of anglo wimin to come out is in their early twenties, while for third world wimin it is their late twenties. It's not hard to imagine the additional pressures that account for the difference in age. . ."

"A strong criticism must be issued here for the ignorance of white wimin who continue with the death (white) culture instead of trying to incorporate colored wimin and non-white cultures into feminism. . ."

In the *Family* section Maya makes some pointed observations about the role of the family and women of color's role in it:

"When our mothers held positions of major responsibility within the family we may have had a strong role model to follow but all our mothers had was a double or triple load."

"The nuclear family is used by a consumer society to insure the greater sale of just about everything."

For those of us who are veterans of many political movements and struggles *Coming Out Colored* may expound on political analysis that we already understand and agree with. The strength of *Coming Out Colored*, however, lies not so much in new revolutionary ideology, though it has that, too, but more in the fact that it is a political organizing tool for women of color and by a woman of color.

It is a way out of our oppressions. This book is an example of writing at its most fundamental level: it uses language to assess and analyze the human condition for the purposes of making constructive social and interpersonal change.

Implicit in the call for this change is the conviction that we can achieve it. We can reclaim power over our own lives and overcome the helplessness that has been imposed on us. And writing is a powerful tool in that process.

The message of this book is that understanding and analysis are the keys to successful change. Through a realistic and honest appraisal of our lives and the world around us, which the book is, we can arrive at the necessary conclusions and solutions to the powerlessness that has been imposed on us. And we can find our self-confidence and strength in the process.

This is a very short book. I hope to see more of this writer. Maya Chumu speaks with all the quiet dignity of an indian in ritual. I hope this book will encourage more like it in our age when everyone needs to speak out on everything. Start anywhere, just start talking.

The line drawings by Renee Perry and Zairie Amma Harat and cover photos are important because our reality as women of color is that forces have rendered us invisible. We need to see ourselves and each other, to know who we are. Lesbian of color images are as crucial at this state of our evolution as lesbian of color writings.

I heartily recommend this book for its honesty, its clear analysis and its commitment to creating peace and harmony out of chaos and injustice.

The fact that it is printed in Spanish and English makes it accessible to countless readers that mainstream America "forgot," proving, once again, that the people with the least resources invariably take on the needs that the more privileged ignore.

With its seven sections this book is eminently readable and can be finished in one sitting. It is also *extremely* reasonable in price, at \$3, in these days of \$7 to \$10 for small press paperbacks.

I have tried to emphasize quotes from the text in this book review as opposed to my own interpretations because this book has received too little attention from the women's/alternative press since its publication in 1980 and I think it is high time Maya Chumu, and women of color writers like her, are given the chance to speak for ourselves. We have been waiting a long, long time for the world to listen:

"The liberation of color wimin needs to be pushed from all revolutionary sectors because from those experiencing the worst oppression will the strongest leaders emerge. . ."

"It is hard to recognize the power each one of us has to create a new life for herself when we have been victims all our lives; we may be so far down there is no place to look but up."

"A strong color wimin's movement could well be the crux to unite all liberation movements. . ."

"White wimin are socialized into believing they are superior to wimin of color. . . But color wimin also maintain the hierarchy when we accept our inferior status without question."

"Our culture and the revolution is constantly evolving . . . wimin are developing our powers at fantastic speeds. . ."

"La Lucha continua/the struggle continues."

(*Coming Out Colored* is the first in a series of bilingual pamphlets distributed by Tsunami Press. They welcome writings that focus on the economic exploitation of women and class relationships in differently developed societies.)



Dirty Pix

Continued from page 5

roughly 1 page each, including illustrations. These encounters include all of the traditional fantasy figures and situations. There are blond sailors in the park, dark haired numbers in the balconies, college boys, basketball players, marines, street punks, and of course, a truck driver.

Granted, this book is politically incorrect. There is no representation of third world gays, nor does it portray an accurate picture of gay men. You'll find no one even approaching a nelly queen here. But they represent a part of the history of gay male, if not art, then pictures.

Blade himself refers to his work as "Dirty Pictures" and only that. He says: "Before I could talk I could draw recognizable pictures and it wasn't too long before they began getting dirty. Early in grade school, I sketched my buddies beating off—drawing them right into the action, once I found it put them right into the mood for getting their young nuts." He obviously makes no pretense about his work, although it does have some historical value. In the early '40s, it was illegal to possess male nude photos, so Blade resisted temptation to publish his art work. Regulations relaxed somewhat in 1947-8, so Blade and a photographer printed up 12 sets of drawings and gave them to a bartender friend to sell. The bartender's apartment was raided and all 12 copies were confiscated by the NYCPD. This scared Blade enough that he stored his sketches at a friend's apartment. Fortunately, Blade had moral support to keep him going from such friends as photographer George Platt Lynes (See *GCN*, Vol. 9., No. 28), and Dr. Kinsey, who insisted on having copies of everything for the archives in Indiana. Among other supporters of Blade's work are Charles Leslie and Fritz Lohman of the Leslie-Lohman Gallery and Lou Weingarden of Stompers Gallery, who are also publishers of this book.

One could debate the issue of whether or not these "Dirty Pictures" are in fact art. It is a matter of opinion and I will let you make up your own mind. One thing is for certain, these pictures and dialogues are *hot*, and this book may make you want to (as the sailor suggests on pg. 1), "ease your pants and whip it out."

Bad Trash

Tomcat

by Thom Racina
Ace Books
New York, 1981
337 pp., \$2.95

Reviewed by Will James

I should start by telling you that I love to read trashy novels. Oh, I read important stuff too: books about the arms race, nineteenth century novels, Jehovah's Witness tracts. But I'll drop any of them in a minute for a chance to read about power hungry people in the cosmetics industry. Or fame hungry people in Hollywood. Or money hungry people on Rodeo Drive in Beverly Hills.

I'm telling you this so you won't think I object to *Tomcat* by Thom Racina because it's trash. I don't. But, there is good trash and bad trash. *Tomcat* blows it by any standard, but specifically by violating the Three Cardinal Rules of Trash.

1. A good trashy novel has characters you care enough about to want to see what happens to them.

Tomcat is about a bi-sexual hustler and aspiring composer named Tom, and the men and women with whom he is involved. These include Choe, a schizophrenic ex-lover of Tom's; Rachel, his mother/confessor figure; and Mitch, his married, lawyer boyfriend. (They all have an unfortunate tendency to call Tom "Tomcat" or "Kitten." This book is lousy with cat imagery.) For a gay novel, there are surprisingly few gay characters. Three as a matter of fact, none of whom is very good or positive or strong or interesting.

Racina loves giving lots of little details about his characters. "They discovered Frango mints from Marshall Field and jams from Honey Bear Farm. They ate

popcorn every night from a big bowl in the middle of the bed . . ." On and on and on. But character detail is not substitute for character development, and it all adds up to nothing.

2. A trashy novel must have an exciting plot.

Nothing much happens in *Tomcat*. Tom fools around (to say the least) with a couple of women and works as a heterosexual hustler. He meets Mitch, has a wildly intense, but disastrous, affair, then settles down to live happily and gay ever after. Even though there are such trashy novel staples as the New York recording industry, big-time drug deals, Hollywood fashion designers and even a shoot out, there is still nothing much happening in *Tomcat*. Racina tends to tell you what's happening, rather than show you. He also commits the fatal sin of trashy novels — he lets the action stop too often. This gives the reader a chance to say "What am I reading this bullshit for?"

3. A trashy novel should have lots of sex.

Well, *Tomcat* does. The sex scenes tend to go like this:

They kissed again . . . each trying desperately to know every inch of the other's body, to take every morsel of flesh into their mouths and taste it, lick kiss and bite it, chew it off and have it forever. Tonques dragged over eyelashes, lips swallowed toes . . .

It reads as though they were having lunch, not sex. All of this is larded over with generous quantities of mush. "They took a crash course in each other and graduated with honors."

I would never expect trashy novels to be great literature, or politically correct, or anything like that. They are merely entertainment. But *Tomcat* isn't even that. It's just a waste of time. Too bad. Now maybe if it had been set on Rodeo Drive . . .

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Gland

Continued from page 3

"exhausted" by their own action) and are folks who also read it is a testimony to their sexual motivation, for sexually exciting material both leads to further sexual desire and to at least short term satiation of that desire. Maybe writers act, then write, and then read, and so on, *ad infinitum*. In any case, one of the great mnemonic benefits of *STH* is that after I have told myself that there is nothing in my life that would qualify for inclusion, I start remembering how I met a lover, or what happened with the gardener in the greenhouse, or . . . Proust would be pleased, for the madeleines in this book are just words.

I should note that *Meat* does not work for everyone. A friend called it too rough, others pick it up and then go on to *GQ* or *October*, and others seem to be able to read it and stay detumescent. This I do not understand, but I guess that there is a variety of desires in the world.

The current controversies about inter-generational sexual activity and sadomasochism suggest that sexual activity is never quite politically correct. Or better put, our politics will have to start taking into account the variety of our sexual experiences and desires, and develop a way of distinguishing particular desires, whether they are about race or age or gender or acts, from societal oppression based on the same factors. The first lies in the realm of fantasy and racial consciousness, the second in the realm of power and racism. Surely they feed each other, and our realizing that is the great triumph of black, women's, and gay liberation. But it turns out that our individual desires are not so malleable that we can always be "politically correct" in bed and live satisfying lives. Moral and political arguments apply against racism, but on the intimate level love and the particularity of a relationship will violate whatever universal rules we articulate. It is extremely difficult for me to imagine a loving relationship based on a Nazi or a planta-

tion mentality, but many people have a thing for Jews or blacks, for example, which is both fetishistic and loving. (Of course, the real problem is systematic discrimination *against* Jews or blacks, and more importantly incidences of their self-hatred.) How we treat each other in general and in public, how we are respectful of each other, is what arguments about racism and ageism are concerned with. Their capacity to shift our intimate desires is rather more limited — although, as we have seen in the women's movement, repressed intimate desires and hurts can become legitimated through public political and moral discussion, and so public arguments do change what we take as acceptable in our intimate lives. None of this is to justify Nazi role playing. For what we think of ourselves in our public lives is surely affected by our more intimate actions. Some things are beyond the pale, at least if we are to remain human. The cock is never fully preeminent, it is always subject to the soul and the mind.

McDonald's book reviews and his more editorial passages (pp. 9, 57, 146; and see also Mitzel's Introduction) take what might seem like a marginal politics, one that is quite willing to entertain the varieties of sexual desire as legitimate and authentic, and make it more politically radical than any puritan political position. McDonald is committed to the American ideal, more patriotic than almost any writer who takes sexual liberation and feminism seriously. (He refers to Johnson, Nixon, and Reagan as having "South Americanized America.") The consciousness here is that of a craftsman, someone committed to virtue rather than to middle class position and dominion.

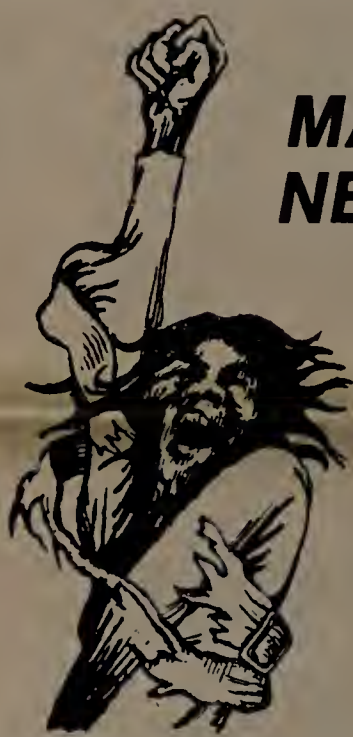
Of course there is racism and misogyny in our relationships, and McDonald is the first to notice it. But he makes a useful distinction, between hatred and fear supported by the power of the state, and what happens be-

tween people in the heat of passion. Again, surely these situations depend on each other, but they are very different phenomena. In the second there is the possibility that love and charity and friendship will transcend racism in our everyday lives together. *STH* and *Flesh* and *Meat* are not pornography, no matter how sexually exciting they are, and even though their stories sometimes involve racial and generic slurs. I don't like racial slurs, but they are much more a part of us — to be faced and dealt with recurrently — than we might like to believe.

I think *Flesh* is a work of art. The editing is subtle and effective; the pictures are amazingly off (although I have friends who think they are hot), just disconcerting enough not to be standard shots. As I said earlier, I am not embarrassed to have it sitting on my coffee table, as I am when I leave out a copy of *The American Political Science Review*. *Flesh* does not feel polluted or anti-human (although McDonald might prefer that it felt at least dirty — which it does, I guess). But it is not for these reasons that I find that I approve of *STH* and *Flesh*. Rather, this is jerk-off material that during one's more refractory periods makes you think. It makes me rethink where I stand on matters sexual. Actual life is not so simple that moralistic formulas will incorporate the legitimate possibilities we can make real for ourselves, and we keep needing to be reminded of that. Otherwise we'll end up making theories of liberation that only entrap and repress some of our best selves.

Charley Shively emphasized in his Introduction to *Meat* how the truth plays a central role in these stories. But what seems clear is that here the truth is not confessional, not an attempt to gain absolution or forgiveness. Rather it is to make a place in the world for our own being, to justify our lives here on earth.

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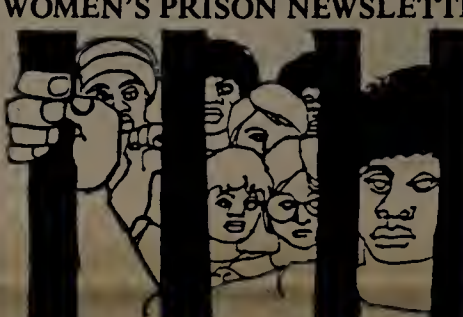
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The Other Side of the Wall

Prison Racism and Legal Slavery in America

By Roosevelt Williamson

I am writing from the Repressive Bowels of Captivity, where I'm illegally serving 10-20 years. I was lynched before a Judicial Auction Block, which the oppressive System refers to as "court room." I've been confined within various concentration camps (on the same 10-20 year sentence) since 1974. I wasn't afforded due process of law; nor was I given the proper legal representation that's afforded the elitist-affluent-racist ruling class, and I was forced to represent myself, *pro se*. So far, I've been shipped (transferred) to various New York state prison camps, such as Clinton State Prison, Attica, Auburn, you name it. All due to my struggle against institutionalized prison racism. As a result, I have encountered the blows of beatings, kickings, water hosing, chokings, threats, constant humiliation, and invasion through the prison's inhumane policy of rectal searches (they claim to be seeking contraband), which is done in the absence of a doctor or supervisor. I've been threatened by staunch racist prison guards, who are in outright solidarity with racist right wing, neo-nazi, neo-fascist, Ku Klux Klan views. I've had my cell ransacked,

savagely searched, and as a result, had my legal papers stolen and destroyed, along with what little personal clothing and other personals I had. Most of these savage happenings occurred while I was illegally held in Solitary Confinement, due to my rebellion against the inhumane conditions in prison, as well as my struggle against prison racism.

Through materialist and job status tokenism, the prison administrators are always planting seeds of hate, division, separatism, and prison peer group racism in the various ethnic groups here, causing friction and riotous situations where one group is set against another. The prison officials also possess a wide network of informers, popularly known as prison snitches, stooges, agents, rats. Prisoners are given various misbehavior reports ("write ups") and must go before the adjustment committee or disciplinary committee. But it's always a case of injustice where the officer's word is taken as more valid than the prisoner's. And it's always a case of denial of due process of law! The prison guards give a prisoner many so-called Misbehavioral Reports in order to mess up and distort the prisoner's record

and damage his/her chances of getting parole. It's an outright conspiracy!! And racist to the core.

Although the prison has various officers *representing* the various ethnic groups, the whole prison institutional policy is made and controlled by an all white, racist administrative body, working against the majority of the prison populace which happens to be Black and Hispanic. Black officers are few, and those employed here (such as sergeants, lieutenants — captains and above are very rare!) are only for show, a political front. The same holds true for the lower petty Black guards. None of them have any real power to make concrete decisions which would bring forth any real change from the repressive and outright racist prison practices.

Black prison officials who work here and go about doing a great job in oppressing us, do so only to impress the higher up elitist, white, status quo, and to secure their own personal interests and crumbs of the white ruling class. He also possesses an outright grudge against those who are a constant reminder of how he betrayed the real true struggle of

his own people who are fighting all over the world against international racism in all forms. The hiring of Black prison guards and those of other ethnic groups of color only represents a political cover up to shield the rampant racism that exists in all forms here. It is very difficult for two gays to secure a place where they can fuck or whatever, because the guards are always on the prowl looking to catch someone in the sexual act. So a gay prisoner must have a connection to secure his sexual expression where he's not going to be invaded — privacy being very rare and costly! Unless you're willing to take chances at getting caught, which some do. Some don't care if they get caught as long as they're able to do their sexual gay thing. Mixed relationships are frowned upon, be they gay or heterosexual, and are often harassed. The Prisoner's Legal Projects are nothing but tools, hired agents working more against us than for us. Some will help out concerning legal litigations and prison complaints, but only on superficial bullshit levels. There's no Black Prisoner's Legal Project lawyers, as those who come inside these prison walls are all white and do not necessarily identify with

the plight of Black prisoners.

When there's a major cell search, the prison is closed down for inspection of contraband, and groups of racist white guards are sent in wearing bright orange uniforms, and chanting loudly throughout the prison, so as to cause fear. They savagely rip our cells apart and make us strip nude as we undergo rectal searches, and if one refuses this invading, inhumane practice, they are sent to solitary confinement. Prisons are modern slave plantations and concentration camps for the poor and oppressed have-nots. There are some white prisoners who are in solidarity with Black prisoners, not out of numerical fear, but because of their political, sexual, economic, and social consciousness.

There are three Family Trailer Units, located within the walls of the prison complex, and approximately 25 yards away from the view of the prison cell blocks. In order to qualify for the Family Trailer program, one must be legally married — common law marriages are not recognized. Immediate family members are allowed to attend, subject to certain age restrictions. No gay trailer

continued on page 9

Film — The Kiss of Death: New Gay Movies

Deathtrap. Directed by Sidney Lumet. Screenplay by Jay Presson Allen. Based on the play by Ira Levin. With Michael Caine, Christopher Reeve, Dyan Cannon, Irene Worth. At the Sack Cheri.

By Michael Bronski

Before you read any further be advised that I am going to break a long standing critics' rule and give away some of the plot twists in *Deathtrap*. (And a few plot twists is all it has going for it.) As a moderately well done, but routine, thriller, *Deathtrap* is more interesting for what it tells us about the image of gays in Hollywood, than when it finally gets around to telling us who done it.

Based on a stage play by scaremaster Ira (Rosemary's Baby, Veronica's Room, The Stepford Wives) Levin and written for the screen and produced by Jay Presson Allen (*The Prime of Miss Jean Brodie*, *Cabaret*, *Prince of the City*), *Deathtrap* seems to be the

right movie at the right sociological moment. Both Levin and Allen are noted for either pinpointing or starting cultural trends (look at the impact both *Cabaret* and *Rosemary's Baby* had on popular culture) and *Deathtrap*, though riding the crest rather than starting the wave, may prove to be no different.

Deathtrap begins with another flop in the career of Broadway thriller writer Michael Caine. He is desperate (for both fame and money) and gets the idea to kill a student of his (Christopher Reeve) who has written the perfect five-character, one-set murder play. Caine's rich wife, Dyan Cannon, has a weak but good heart, and is generally against the idea. The fatal night comes and Caine murders Reeve, disposing of the body in the proverbial vegetable garden. Later that night, amid growing hysteria, Reeve reappears, assaults Caine and in the process frightens Dyan Cannon to death. Suddenly Caine and Reeve

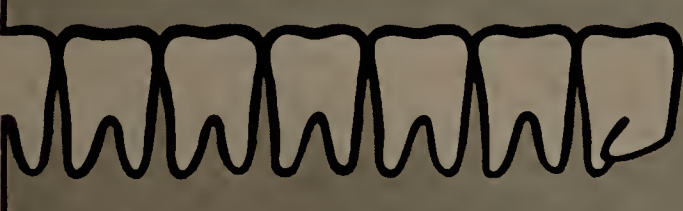
turn to each other, kiss (on the mouth), and say, "Well darling, we've finally done it." Neat twist, but the movie is only half over. Act two (the film keeps close to stage timing and style) has overly clever Caine and sociopath Reeve trying to murder one another over a play that Reeve is writing about a mystery writer who frightens his wife to death with the help of his male lover. It's not so much a who done it first but who's gonna do it again.

As a piece of writing *Deathtrap* is clever but largely unoriginal. The first half is totally stolen from Henri-Georges Clouzot's 1955 masterpiece *Les Diaboliques* this was a het version with Vera Clouzot and Simone Signoret as wife and mistress). Although, to be fair to Levin, the same plot was used in *Hush*, *Hush Sweet Charlotte* (1965) and *Games* (1967) (with Signoret, again). The film's second half dips into Anthony Schaffer's *Sleuth* with the slightest pinch of Pirandello tossed in for

good measure.

In the past year Hollywood seems to have decided that gay may be good for box office: *Making Love*; *Personal Best*; *Deathtrap*; *Victor, Victoria*; *Partners*. Of course none of these films is really *about* homosexuality — and are described by the studios as being about relationships, running, mystery, singing, and cops. And the surprise is that for one of the few times we *can* believe the studios. In each of these instances the homosexuality is a hook to hang the plot on; an audience grabber. And while all may be somewhat successful to varying degrees (*Partners*, soon to

be released, has gotten terrible word of mouth), it is interesting that they all treat gayness with a nonchalance that is probably a response to the outrage at the finger pointing homophobia of *Cruising* and *Windows*. There is nothing really new in any of these films — *Making Love* is a rehash of *Back*
continued on page 8



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Death

continued from page 7

Street and *Madam X*; *Personal Best* is the Lesbianism of the Long Distance Runner; *Deathtrap* a gay *Les Diabolique*; and *Victor, Victoria* a remake of *Star!* with Gertie Lawrence and Noel Coward as one character.

Ira Levin has always had fashionable kinkiness in his work: the demonic rape, blasphemy in *Rosemary's Baby*; the incest, necrophilia, and rape in *Veronica's Room*. The first clicked with the public, the second didn't. It's no surprise that he would introduce homosexuality as a plot twist/tease to *Deathtrap*. In the original Levin play the relationship between the men was hinted at, the Jay Presson Allen script makes it more explicit. But it is hardly essential to the plot, the only reason to portray the homosexual relationship (Levin's idea) and then expand upon it (Allen's doing) is to have that shocking end of act one kiss on the mouth. And

it works, amid the gasps and giggles, you almost wait for someone to start singing: "I saw Alfie kissing Superman." After all these years we are reduced to the sight of two men kissing still being the kicker at the end of act one. After they have had their little shock, writer Allen and director Lumet are unwilling to touch this hot potato again. The two men never talk about their relationship. There is one mention of being in bed together, and another kiss (this time safely upon the neck) — but beyond that it's more a game of "hide the homo" rather than "who done it."

Part of the problem here is that Sidney Lumet has always been strongest developing characters — *The Pawnbroker*, *The Group*, *Dog Day Afternoon*, *Long Day's Journey Into Night* — *mise en scene* has always been a weak point with him and here he has to work with almost nothing else. The characters are two dimensional and once you take away the plot twists the whole film evaporates. Instead of opening the film up emotionally — something Lumet might have tried and succeeded at — they have decided to calculate it with an inch of its life, and then some: it falls into its own deathtrap.

But why are all these films with gay characters getting produced now? I am too suspicious to think that it may have to do with increasing interest and acceptance on the part of Hollywood and straight audiences about gay people's lives (and none of these films

is *really* about gay people's lives; or at least nobody that I know). Can it be that straight audiences are so bored with straight stories (god knows gay people are) that they want something new, something titillating. It can't be the sex since the films avoid sexuality and the intimate details of a relationship with the same ferocity that movies used to avoid the very notion of explicit homosexuality. I'm sure it's not because they felt guilty about *Cruising* and *Windows* (although they surely don't want to get burned with a box-office flop again).

Trends are hard to figure out

while you are in the middle of them: you can identify them, but it's difficult to see the social sub-strata. Quentin Crisp once said that "tolerance is the result not of enlightenment, but of boredom." Perhaps *Deathtrap* is just the beginning of a long line of mediocre films that use homosexuality as a come-on, the way sex was used in earlier days gone by. And, if we are lucky, perhaps a more rational view of the subject might eventually emerge. Who knows, next year they may even give the special awards Oscar (that went to Barbara Stanwyck this year) to Paul Lynde.

Body Politic

continued from page 3

With the economy collapsing around us, especially in Ontario, which has an industrial base, the government is abandoning progressive directions and looking for scapegoats. The bath raids built a resistance against this by legitimizing mass reaction among gays and minorities in this city. In the face of this new militancy and awareness, I think the Crown has lost some of its enthusiasm for prosecuting *TBP*.

"I think there is a widespread misconception in the U.S. that the bath raids and their consequences were disastrous. But police didn't realize what a favor they were doing for the gay/lesbian movement. Now police are blaming *TBP* for this increased militancy — they have said several times in public that *TBP* is responsible for agitating people and getting them

to protest and riot. The police would like to get rid of *TBP* to make it easier for them to control gays in this city."

TBP has raised funds for the new trial through their Free The Press Fund, which has aimed at raising consciousnesses as well as money. Through their latest direct-mail appeal they received \$12,000 which will about cover their expenses.

"We'd like to thank the many American contributors who helped pay for the new trial," said Popert.

It remains to be seen if the new Canadian constitution, signed in Britain just last week, will affect the trial. The constitution has provisions concerning freedom of the press and the right to a speedy trial that are new to the Canadian legal system.

—filed from Boston

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Bob Nelson

El Salvador Policy

continued from page 1

neighborhoods. PAM and the All People's Congress (APC), a larger coalition in which PAM takes a leadership role, had put out an earlier call to organize the gay community under its Lesbian/Gay Focus banner, assuming that "if we didn't do it, it wouldn't happen," according to Phil Allen of the APC.

Most observers agree that if it were not for the work in the March 27 Coalition of Allen, Rudnick and others in PAM and the APC, the determination to make anti-gay bigotry a focal point of the demonstration may not have happened. "After seeing the strength of our presence," said Rudnick,

"we put a stake in the ground and called a lesbian/gay contingent. It was a real positive thing that they realized we were there. It just happened that, in the crowds, it separated us."

Combined, however, with a sizeable number of out gays scattered throughout the line of the march, the distance between the two groups served to bring a strong lesson in gay visibility to the attention of a large section of the demonstration.

It is no new phenomenon that gay people are central and prime movers in the anti-war struggle. Most conjecture that we have far surpassed our proportional repre-

sentation as activists within various movements. Our presence as vocal and out-of-the-closet militants, both as members of lesbian and gay contingents and as pink-triangle-wearing activists marching with regional or issue-specific groups, reflects an increasing willingness by the movement of the '80s to recognize the role we have played in the past. But that comes only a result of a post-Stonewall demand for such recognition.

"We were once able to participate as long as we didn't hold hands or do anything remotely out," said Allen. "And we won't put ourselves in that position again."



Legal Slavery

continued from page 7
visits are allowed.

Prison industrial workers are paid a few cents in comparison to millions that are made by those on the Prison Industrial Board Members, Mayor Koch, Gov. Carey, etc. No real trades are taught that might assure a prisoner of finding a real human, functioning job on his/her release. In actuality, we need more jobs, not more prisons slave camps. In New York State Prisons alone, the majority of the prison population comes from the five boroughs of New York City, which means that whenever they are released, more than likely they will return back to the same boroughs and the same oppressed, blood sucked, lower economic communities.

The prison diet is poisonous, non-nutritious, and disease causing (diabetes, hypertension, ulcers, cancer, toxemia) and poorly prepared. Filthy messhalls and filthy utensils invite roaches and rats. If you are a vegetarian, as I am, you're in trouble, especially if you're poor and can't purchase the proper vitamin and protein supplements. The faulty diet — coupled with long prison sentences and improper medical care — is a slow process of genocide.

In prison, it's racist to the core. And as you know, prison represents the cornerstone of civilization. You can tell how far we've really progressed by visiting the prison system. Prisons are Big Business; Institutionalized White Collar Crime; organized penal crime; a monopolist corporate Industrial Racket; a multi-billion dollar monopoly, controlled by the White Racist Elite families, through their puppets, tools, agents, and prison scum.

A Short History of Legal Slavery in America

Black people have never been given reparation for all that we have sustained and endured in America's long history of mass forced slavery. This history only becomes more hidden from view with the Thirteenth Amendment to the Constitution, which was intended to end a barbaric and vicious period in American history. The Thirteenth Amendment reads as follows:

Section 1. Slavery prohibited. Neither slavery nor involuntary servitude, except as a punishment

for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction. Section 2. Power to enforce amendment. Congress shall have power to enforce this article by appropriate legislation.

The Thirteenth Amendment was the last effort by the government to institute legislative and congressional policy in dispute with the slave trade and mode of slavery that was being practiced by the southern states. There were various such attempts *before* the Thirteenth Amendment, however. Even the language of the Thirteenth Amendment was not new, but reproduced the historic words of the Northwest Ordinance of 1787.

The plain intent was "to abolish slavery of whatever name or form, and all badges and incidents; to render impossible any state of bondage; to make labor free, by prohibiting that control by which the personal service of a man [sic] is disposed of or coerced for another's benefit which is the essence of involuntary servitude." The Confiscation Acts of 1861 and 1862 also paved the road toward the end of chattel slavery as it was then practiced.

But the Thirteenth Amendment does condone and encourage slavery within U.S. prisons. In the case of *Russin vs. Commonwealth*, 62 VA C 21 Gratt, 790, 796 (1871), it was found that "a convicted felon, whom the law in its humanity punishes by confinement in a penitentiary instead of death, is subject while undergoing punishment, to all the laws which the legislature, in its wisdom may enact for the government of that institution and control of its inmates. For the time being, during his term of service in the penitentiary, he is in a state of penal servitude to the state. He has, as a consequence of his crime, not only forfeited his liberty, but all of his personal rights except those which the law in its humanity accords him. He is for the time being a slave of the state. . . . They are slaves of the state undergoing punishment for heinous crimes committed against the laws of the land." During the early 1900s, peonage rendered for debt became the mode of slavery and involuntary servitude. The prisoner was

required to pay a debt owed to society for the crime against the laws of the land. This system of peonage was challenged in *Clyatt vs. U.S.*, 197 US, 207, 215 (1905) and it was found that while peonage was "a status of condition of compulsory service based upon the indebtedness of the peon to the master, the basic fact is indebtedness."

The legal development of the Thirteenth Amendment and anti-peonage laws evolved toward the Criminal Code Title 18 of the U.S. Code Section 1581 (which originates from the Slave Kidnapping Act of May 21, 1866, which specifically deals with slavery and involuntary servitude). In countless cases from the end of the 1800s to the present, the courts have made a particular distinction between slavery and servitude, most clearly articulated in the *Slaughterhouse Cases*, 16 Wall, 36, 68 (1872), where it was stated that in the Thirteenth Amendment: "a personal servitude was meant, as proved by the use of the words 'involuntary,' which can only apply to human beings. The exception of servitude as a punishment for crimes gives an idea of the class servitude that is meant. The word servitude is of larger meaning than slavery, as the latter is popularly understood in this country, and the obvious purpose was to forbid all shades of African slavery." Thus, slavery was never abolished in this country, but institutionalized into class servitude, that class being prisoners. In *Bailett vs. Alabama* 219, US 219, 2430-2440 (1911), the court stated: "The Thirteenth Amendment prohibits involuntary servitude except as punishment for crime. But the exception, allowing full latitude for the enforcement of penal laws, does not destroy the prohibition. It does not permit slavery or involuntary servitude to be established or maintained through the operation of the criminal law by making it a crime to refuse to submit to the one or to render the services which would constitute the other."

Prison servitude and peonage was extended outside of prison walls and gun towers in the cases of *US vs. Reynolds* 235 US 133 (1914) and *Taylor vs. Georgia* 315, US 25 (1942), where convicts were used for labor by Alabama State Law at \$6.00 per month. When the convicts refused to work for such wages, they were brought to court and convicted of refusing prison servitude and peonage as stipulated in the Thirteenth Amendment. Rather than true emancipation, the Thirteenth Amendment created the means by which states can continue to reap enormous profits from uncompensated labor, which provides the economic foundation of the state in the same way that U.S. industrial growth developed based on African chattel slavery between 1600 and 1800. In the case of *US vs. Rhodes* 17 Fed. Cas. 785, 788 (No. 16, 151) (C.C. Ky. 1866), Justice Wayne observed, in reference to the enactment of the Thirteenth Amendment that: "It trenches directly upon the power of the State and of the people of the State. It is the first and only instance of a change of this character in the organic law. It destroyed the most important relation between capital and labor in all states where slavery existed. It struck out of existence millions of dollars worth of property." Today, prisons reap an exorbitant profit of over \$1.4 billion annually for the state and federal governments, on labor from nearly half a million-imprisoned persons across the U.S., of which 77 percent are Black, Mexican, Native American, Hispanic, and Asian.

The Thirteenth Amendment ended one form of slavery, only to institutionalize another, maintaining an historically forged condition on a particular class of people — the poor, unfortunate, unedu-

cated, unskilled; a class of people who because of economic and racial oppression, must resort to crime to feed, house and clothe themselves. As DuBois said in 1935, "It was the policy of the state to keep the Negro laborer poor, to confine him as far as possible to menial occupations, to make him a surplus labor reservoir and to force him into peonage and unpaid toil."

As Black unemployment exceeds 40 percent, perpetuating the oppressive living conditions that breed crime and eventually imprisonment and slave labor, it becomes clear that the Thirteenth Amendment did little more than change the external appearance of "African slavery."

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Classifieds

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Brookline, 3 women gay/straight sk 4th Roomy. Indep. near T. 167 pls. No pets. 277-2986. (38)

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GCN SPECIALS

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Gay Community News is seeking applicants for the position of Managing Editor. Ability to facilitate a democratic decision making process, and administrative experience within a non-hierarchical setting helpful, as well as a knowledge of gay journalism and familiarity with the local and national lesbian and gay communities. Applicants should have a commitment to gay liberation, feminism and social change. Low salary, medical benefits, paid vacation. Please contact Amy Hoffman at GCN, 22 Bromfield St., Boston MA 02108, (617) 426-4469.

ORGANIZATIONS

D.O.B.
Support organization for lesbians, 1151 Mass. Ave., Camb. Old Camb Bap. Raps every Tues & Thurs 8pm, 35 pls raps 2nd Weds & last Fri, 8pm, Parents & Co-parents rap 3rd Mon, 8pm. Softball every Sun 3pm Apr-Sept, weather permitting, Magazine Field. Bimonthly magazine FOCUS \$8. Mnthly social & fundrasing event. Info & office hrs 661-3633. All women invited to participate. (c)

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Socialist-Feminism Discussion Bulletin; articles on: Trends in the women's mvt, reproductive rhts, lesbian/gay liberation, community org, wking women, soc-fem theory. Available from: Solidarity, a Socialist-Feminist Network, 4360 23rd St, SF, CA 94114. \$3.95 (inc. postage). (c)

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Typesetters, press operators, strippers, bindery-workers, are invited to join us in regular pot-luck meetings. Compare notes about your job — hear informal talks on occupational safety, union organizing, etc. — help work on a newsletter and other projects. For meeting times and locations call 266-6644

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WOMEN! to bring all our demands together into a single political force and to unite women with all the oppressed, we need our own political party. Support groups for men. For info, send SASE to Political Discussion Group, c/o Cambridge Women's Ctr, 46 Pleasant St., Cambridge, MA 02139. (c)

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TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, Prison Memoirs of an Anarchist).



I need some news. Looking for other gay ladies to write. I'm 28 and in prison. Please writel Ruby Leah Richardson, 285002, 1401 State School Rd., Riverside 5A, Gatesville, TX 76528. (Note: Most Texas prisons don't admit GCN or any other gay publications, so these prisoners are even more isolated than the average.)

Lonely Capricorn, 27, due for release in '83. Am willing to start new relationship. Can't get into the chain gang affairs here. Looking for upfront and sincere person. No bisexuals! Write Deborah Sutliff, 150452, Box 147, FHU Lowell, FL 32663.

My sign is Virgo. I enjoy dancing, social drinking (no drugs). I would like to write sophisticated older women (26-45). I'm in the Cal. Institute for Women. Roxanne MUNOZ, W15623, C.I. W. Frontera, CA 91720.



GCN LESBIAN AND GAY PRISONER PROJECT

WE SEND FREE SUBS, BOOKS (WHEN AVAILABLE) AND RUN PENPAL ADS (THERE'S SOMETIMES A LONG WAITING LIST BECAUSE SPACE IS LIMITED), AND LITTLE BY LITTLE WE'LL BE LOOKING FOR OTHER WAYS TO SUPPORT LESBIANS AND GAY MEN BEHIND BARS (WITH LETTERS OF PROTEST FOR MISTREATMENT OR DENIAL OF RIGHT TO RECEIVE GCN AND WITH ARTICLES ON THE POLITICS OF "CRIME" AND PUNISHMENT). WE REALLY NEED HELP DOING THESE THINGS. IF YOU CAN HELP WITH YOUR TIME OR A CONTRIBUTION, SEND TO LESBIAN AND GAY PRISONER PROJECT OR CALL MIKE AT GCN. THANKS!

Thanks for your support in getting GCN in here. They gave up without a battle. How's chances of getting an ad in? I don't believe in using people. I'm non-racist or ageist. I especially like younger people. Thanks. Robert SCHUMANN, C-571, ADTC, Box 190, Avenel, NJ 07001.

I am sending you this poem because it is the only way I have to say 'I care' about people. Being lonely is something we all have to deal with one time or another. I think these words will make people understand our feelings a little better. So please put my poem in the GCN. It is our paper too! "doin time," 'prison is a lonely place/ as anyone can tell/ who'd take the time to visit those/ locked up in living hell?/ if you believe my words are lies/ just take a look in a prisoner's eyes/ looking around what do you see?/ many lonely men trying to be free./ we are tortured of body and tortured of mind/ we're beasts of burden and slaves of time./ still you live on, not knowing why/ tired of living, but afraid to die.' Ricky WILLIAMS, 101471, Box 97., McAlester, OK 74501.

Looking for a nice guy for a friend or maybe even more. I love all sports, travel, dancing, the beach, hiking, the snow, rain, fashion, sex. I want to establish a relationship with someone that I can talk to and that can understand my feelings. We can receive gay mags and posters in here tho' It has to be sent from the store. I do like gay material to keep up with the gay happenings. Thank you. Robert GULLI, 16570, NNCC-5, Box 7000, Carson City, NV 89701-7000.

I am Spanish, French, Italian and Indian. I am all gay and have been that way since I can remember. Some of my interests are boating, skiing, walking, traveling and enjoying night life. Thank you. (Lola), Randy Menendez, 480015, Box 1100, Avon Park, FL 33825.

I have a friend and lover here who subscribes to your paper but he is going home soon and I wonder if I could have his paper and also if I could place an ad for some correspondence to relieve some of the depression of being in here. Here's my ad: Gay platinum blond, very blue eyes, boyish looking. Very lonely in here. Seeking pen pals. Thank you. Gregory KINZER, C-19103, Box A-1257, San Luis Obispo, CA 93409-0001.

I'm including an article with this letter that might explain me better ("Sex education and communication for our kids"). The state therapist in here says it's preaching, but it is all me. Also I'd like to be included in your penpal list. My likes are music and travelling. Glen BURROWS, Box 190, Avenel, NJ 07001.

★★★★★★★★

TO ALL PRISONERS GETTING GCN! IF YOU DIDN'T ANSWER OUR LETTER SENT IN JANUARY ABOUT WHETHER YOU ARE GETTING GCN OR NOT (MAYBE BECAUSE THE GUARDS DIDN'T GIVE IT TO YOU), WRITE NOW (!!!) TO THE PRISONER PROJECT AND LET US KNOW IF YOU'RE GETTING IT! OTHERWISE IT WILL STOP COMING, BECAUSE WE'LL ASSUME YOU'RE NOT GETTING IT. WRITE: PRISONER PROJECT, GCN, 22 BROMFIELD ST., BOSTON, MA 02108.

★★★★★★★★



Prisoners Seeking Friends

I am a prisoner serving a life sentence and am very interested in writing for your paper. Also, if possible print my name in your penpal section when space allows it. Thanks. Jeffrey SUTTON, C-01736, Box 2000, W262, Vacaville, CA 95696.

I have been told that free subs are available to gay prisoners. I am definitely qualified for that! And I would also like to place an ad but I want to be able to send you people a few dollars. I realize that by giving free subs you're helping people, but not the budget. So I'll ask for the sub now and when I get a few dollars I'll send in an ad. Rick JASLIN, 101682, Box 97, McAlester, OK 74501.

Young man would like to communicate with open-minded individuals. Race is no barrier. Will answer all. James BONDS, 133901, Rte. 3, Box 3333, Hagerstown, MD 21740.

This has definitely been the most difficult period of my life. It has, however, taught me that I am capable of making something of myself since I have already taken the worst that could happen to me and survived. Anything else has got to be a snap. I would like to share my ideas and feelings with someone. It's hard to put into a short ad exactly how I feel, but I think there must be someone out there with whom I could strike a chord. Please write. David G. MAKARA, A-751581, LCI Box 99, B dorm, Clermont, FL 32711.

To have something to say and no one to say it to serves only to add insult to injury. Surely you can imagine how depressing prison can be without a friend. All I ask is that you understand and realize the true value of a real friendship. Danny HARDIMON, 153-753, Box 45699, Lucasville, OH 45699.

I'm in search of a Gay Comrade (Marxist-Leninist) who has some understanding of the Gay question and knows how to approach it from a scientific, socialist perspective. My objective is that all class-conscious slaves educate to liberate Albert "Chul" CLARK #79909, C.C.R. D-Tier, LSP, Angola, LA 70712.

I am a prisoner at Indiana Reformatory and I want to introduce you to our newly planned group "Gay Family for Prisoners." For the past several weeks the administration here has been increasing pressure and harassment on gay prisoners. They do it in such a way that we have no grounds for legal actions. What we hope to do is make contact with gays all over the U.S. and to be able to exert public pressure when needed, which can be done by mail if we are in contact with a large number of people who are willing to voice their support by mail. Most gay prisoners are rejected by family and the public due to their incarceration or being gay. So we have no one to protest our mistreatment. For this reason we are calling our group "Gay Family for Prisoners." We ask each of you to write and make contact with us so we can depend on your help when needed. We also have a monthly newsletter with prison poetry, humor, news inside the walls, art, etc. Those interested in the group or the newsletter (\$8 per year) should write: Ron Crichfield, Box 30-4149-27-2J, Pendleton, IN 46064. (For your own protection we have to remain undercover in the printing of our newsletter so please do not write on the money order its purpose. Thank you.)

Nikki Lee, you're still a diamond to me. Mitch.

I wish to hear from any interested party and age is no factor. I love people in general. Will answer all letters immediately. John W. Henson, 113451, Ellis K-17, Huntsville, TX 77340.

Gay prisoner, sincere, intelligent, could really use some mail to lift my spirits. Robert HULL, Box 711, N16109, Menard, IL 62259.

Please place my name in your prisoner pen pal section and if you can send me a list of gay prisoners' rights or the address of a place that can help me out with this. Thanks a lot! Larry CLAY, 5323, Box 30, Pendleton, IN 46064.

I got your address from a friend and figured I would write a few lines in hope of a reply. I'm gay and have been for 13 years now and loved every day of it. My friends call me "Daisy." I like to camp, swim, meet people like myself, write poems and make love. I am in prison for theft and violation of probation, and have 15 years to do in this cold and lonely place. Correspondence would ease the pain of this business. Sincerely, DAVE DRAKE, A-066384, Box 488, Polk City, FL 33868.

Calendar



I'm not at
my best in
the morning...

Boston, MA — Front Runners Boston, gay and lesbian running group. Info: 825-0181.

Boston, MA — Chiltern Mt. Club. Regularly scheduled sports events and general info #s for outdoors events: general #s: John 275-1336 and 864-0823; volleyball Dee 266-2147; basketball 236-1914.

weekly events sunday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 2 to 5pm at St. John the Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 491-0242.

Cambridge, MA — Merrymount Music Society Monthly Concert/Socials for lesbian and gay music lovers. Fourth Sunday of month. Phillips Brooks House (Harvard Yard) 3pm. FREE! Info: 742-7997, 236-4888 or 266-9423.

Boston, MA — Oasis, a coffeehouse with entertainment. Open hoot on first Sun. of the month. Bring talents and instruments. 355 Boylston St. (chapel entrance). Doors open at 7:30pm and close at 8pm. \$2.

Boston, MA — Gay end Lesbian Physicists of New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5485.

Boston, MA — Musically Speaking. Women's programming music, ideas and announcements. Call Melenie at 494-8810 with events and comments. (WMBR, 88.1FM) 1-4pm.

Boston, MA — Boston's Other Voice. Weekly discussions of problems facing the lesbian/gay community. News, interviews, calendar, music. 10:30pm. WROR, 98.5FM

Orono, ME — Wilde-Stein Club. Social/support group for lesbians and gay men. Informal, friendly and open meetings. Peabody Lounge, 3rd fl, Memorial Union, UMO. 7pm.

coming events

Boston, MA — Lesbians Outdoors group now forming. Biking, hiking, day-trips, away trips, cross-country skiing. Info: Lindy 484-3864.

Boston, MA — Feminist writing group (fiction and non-fiction). Weekly meetings for criticism and support. Info: Ellie (days) 262-7551 or Barbare (eves) 868-3143.

Boston, MA — *The Second Wave*, a feminist journal of radical politics and literature, is opening its collective to new members. Currently all members of the collective are white and we would especially welcome lesbian, heterosexual, and bisexual women of color with radical and anti-racist politics. We'd like new members with experience or interest in: layout, graphics, advertising, fundraising, editorial work, sales and distribution. Info: Sally 232-0117.

apr 4 sun

Cambridge, MA — Older Women's Discussion Group. Cambridge Women's Center, 46 Pleasant St. (Central Sq.) 2:30pm. Info: 354-8807.

Framingham/Milford/Franklin, MA — Tri-county Assoc. Gay social club. All ages welcome. Info: 528-6544.

Acton, MA — Central Middlesex Social Club meets at 7:30pm. Info: Call Joe at 263-9607. All are invited.

Concord, NH — NH Coalition of Lesbians and Gay Men. First Sunday of the month. 1-5pm. Statewide political action group. Info: (603) 485-3144.

Concord, NH — Concord Men's Group. Newsletter staff and Gay Prisoner Support Project. Sunday Brunch. 12:30-2:30. 67 Thorndike St. Info: Joe 224-6931

Central VT — Central Vermont Gay Men (CVGM) meets first Sun. of the month for socializing, business and a meal. Info: Box 42, Barre. 05641.

Northern Vt. League of Gays (LOGS) meets third Sun. Info: (802) 626-3618 or write: Box '03, St. Johnsbury, VT 05819

Orleans, MA — Shoreline, a social group alternative to the bars on Cape Cod, meets second Sundays. Info: Box 1614, Orleans, MA 02653.

monday

Portsmouth, NH — Seacoast Gay Men. 7pm Info: P.O. Box 1394, Portsmouth 03801.

Nashua, NH — Nashua Area Gays meeting. 8pm. Info: Paul 882-7746 or write: Nashua Area Gays, Box 3472, Nashua 03061.

tuesday

Boston, MA — The Cauldron Experimental Theater Collective meets every other Tuesday at 7:20 for scheduling, grant-writing and support. For more info call 542-8575 (and leave message if no one is there).

Brettiabara, VT — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant. 25 Elliot St. 7:30pm.

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays end Thursdays. Info: 861-3833.

Pittsfield, MA — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7891.

wednesday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY): New person's meeting 6-7pm; General meeting and group discussion 7-9pm. Youth 22 and under. St. John the Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 491-0242.

Boston, MA — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

Boston, MA — "Pink Triangles" showing at Suffolk U. Info: 731-1590.

Boston, MA — Lesbians Outdoors. Group now forming. Day hike at Crane's Beach. Info: 484-3864 or 666-5697.

Cambridge, MA — DOB Exhibition and Sale of Ceramics, Pots and Sculpture. Old Cambridge Baptist Church, 1151 Mass Ave. (Harvard Sq.). 1-6 pm. Refreshments. Info: 661-3633.

Boston, MA — Am Tikva is sponsoring a Pre-Passover Model Seder, Old West Church, 131 Cambridge St. (Gov't Ctr.) 4:30pm. Space limited. Reservations necessary. 524-0372 or 254-0907. \$3 donation.

5 mon

Boston, MA — Lesbian and Gay Pride Committee meeting. 131 Clarendon St. (3rd fl.), South End. All are welcome. 7pm. Info: 262-4777 or 731-6737.

6 tues

Boston, MA — Oscar Wilde Group/Old West Group. Social activities for all gay men. 8-11pm. Info: David or Charles 783-0340 or write: OWG, Box 472, 1104 Comm. Ave., Boston 02215.

Cambridge, MA — "Justice and Human Rights on the Home Front: In Peril," a dialog between Fay Honey Knopp, coordinator Prison Research Education Action Projects, and David Collins, coordinator of the criminal justice program of American Friends Service Committee in New England. First Parish Church, 3 Church St., Harvard Sq. 7:30 coffee and browse; 8pm discussion. Donation \$2.

Boston, MA — Boston Gay Men's Chorus meets every Wed. 6:45-9pm. Community Music Center, 48 Warren Ave. (So. End). Info: 542-9493.

Nashua, NH — Greeter Nashua Area of NH Lambda sponsors speakers end/or raps on the second Wed. and 4th Thurs. of each month. 7pm. Business meetings on first Sats. 5pm. Info: (603) 889-1416.

Bridgewater, MA — South Shore Gay end Lesbian Alliance meets every Wednesday. Info: 583-8447 or 586-1503.

Hartford, CT — Lesbian AA meeting. Hill Ctr., 350 Farmington Ave. 8pm. Info: (203) 232-9737 or 742-8203.

Cambridge, MA — Lesbian "coming out" group, new weekly open rap group, is now meeting at Cambridge Women's Center, 46 Pleasant St. (Central Sq.) 8-10pm. Info: 354-8807

Cambridge, MA — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

Hyannis, MA — Lesbian Support Group meets first Wed. of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-8739.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Augusta, ME — Gay/Lesbian AA (Alcoholics Anonymous) meeting. All Souls Unitarian Church, 11 King St. 8 pm. Open to all.

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

Hampden County, MA — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

thursday

BOSTON, MA — GAY COMMUNITY NEWS (THAT'S US FOLKS). COME HELP PROOF-READ. BEGINS 8:15H. REFRESHMENTS AND GOOD TIMES. 22 BROMFIELD ST. (NEAR PARK ST. T) INFO: 426-4469.

Boston, MA — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center, 355 Boylston St.

Boston, MA — The Mass. Gay Political Caucus meets on the first and third Thursdays at 7:30pm. 755 Boylston St. Rm. 215. New members welcome. Info: 471-8404.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 596-5979.

7 wed

Cambridge, MA — Women's Center informal discussions. Tonight: body image. All women are welcome. 46 Pleasant St. 8pm. Info: 354-8807.

8 thurs

Boston, MA — GCN PROOFREADING. SEE THURSDAYS ABOVE FOR DETAILS.

9 fri

Boston, MA — GAY COMMUNITY NEWS WEEKLY VOLUNTEER WORK PARTY. COME HELP SEND OUT THE PAPER. IT'S A BLAST! SEE FRIDAYS ABOVE FOR DETAILS

Cambridge, MA — Gays at MIT will have a Spring Dance. 9pm-1am in the Sala de Puerto Rico, MIT Student Ctr., 84 Mass. Ave. \$2 college students, \$3 for their guests.

Cambridge, MA — Lesbian and Gay Folk-dancing. (Second Fridays) 7-9:30pm. Phillips Brooks House, Harvard Yard. Beginners are very welcome! Info: 661-7223.

10 sat

Cambridge, MA — Women Outdoors. 11am potluck brunch and gardening tips workshop. Info: Jan 566-5193. 50 cents members, \$1 non-members.

Boston, MA — Chiltern Mt. Club. Ski trip to Sugarloaf. Info: Josh (617) 232-6577 (h).

Boston, MA — The Gay Divorcees Watermelon Studio present "Spring Fever," a collection of new music, dance and theater works by numerous Boston women. Watermelon Studio, Bates School, 731 Harrison Ave. 8pm. \$4. Party after.

Worcester, MA — "Straight Talk About Gays" a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUW, 91.3FM.

Boston, MA — Boston Area Lesbian end Gay History Project. 7:30pm. Info: 424-1993.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Somerville, MA — TV/TS Peer Support Group meets at the Gender Clinic. 7:15-9:15. Info: Martha 666-8280.

New London, CT — Lesbian end Gay community at Connecticut College weekly meeting. Discussion, planning and outreach 9pm. Fanning Hall Rm 412. Info: 442-7458.

friday

Boston, MA — GAY COMMUNITY NEWS ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVENINGS. COME BY FOR A FEW HOURS ANY TIME AFTER 8 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WELL COME! 22 BROMFIELD ST. (NEAR PARK ST. T STOP). INFO: 426-4469. THANKS!

Hartford, CT — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities.

Pittsfield, MA — Weekly meetings of Lesbians United. Info: Women's Services center, 499-2425.

Concord, NH — Concord's Men's Group meets Fridays at 7:30pm for coffee and discussion. 67 Thorndike St. Info: Joe 224-6931.

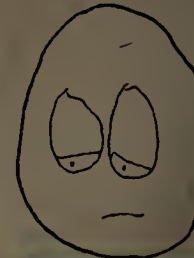
saturday

Providence, RI — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Helo Line 751-3322 (eves).

Then again...
there are
those who
might say
otherwise...



... but that's
highly unlikely.



Support gay prisoners.
Read and answer our
prisoner penpal ads

The deadline for Calendar items is Tuesday at noon for the following issue.